

CORDERII COLLOQUIORUM
CENTURIA SELECTA:

A
SELECT CENTURY
OF
CORDERIUS's COLLOQUIES.

WITH AN
ENGLISH TRANSLATION

As LITERAL as possible;

Designed for the USE of
BEGINNERS IN THE *LATIN TONGUE.*

By JOHN CLARKE,

Late Master of the Publick GRAMMAR-SCHOOL in Hull,
and AUTHOR of the *Introduction to the
Making of LATIN.*

THE TWENTY-FIFTH EDITION.

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УЧАСТВУЮЩИЕ В ПОДДЕРЖАНИИ

ГАРВАРДСКОЙ БИБЛИОТЕКИ

ПРИДАЧИ

ГЕОРГИЯ АРTHУР ПЛIMPTON

ЯНВАРЯ 25, 1924

А

УЧАСТВОВАНИЯ

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ПОДДЕРЖАНИИ ГАРВАРДСКОЙ БИБЛИОТЕКИ

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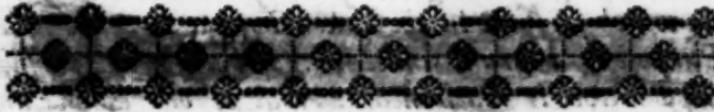
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THE P R E F A C E.

THE Advantage of Literal Translations of the easier Authors in the Latin Tongue for the Use of Beginners is so very great, and withal so very obvious, that it will appear, I doubt not, to others, upon a little Reflexion, as it does to me, a Wonder, that our Schools should remain so long unfurnished with any Helps of this Kind. How it comes about, that those concerned in the Education of Youth should be so much overseen in so plain a Matter, I know not. The Generality at least have appeared so little sensible of any Thing amiss in the vulgar Method of Teaching, in this Respect, that they have gone hitherto contentedly forward in a very rugged, uneven, painful Way, without so much as suspecting it capable of being rendered more easy and delightful. The little Progress made in our Schools the first four or five Years which Boys spend there, is really amazing, and would naturally tempt a Person of any Reflexion to suspect there must be some very great Flaw, some notorious Mismanagement

ment in the common Method of Proceeding. How else comes it to pass that the French Tongue is attained to a good Degree of Perfection in half the Time which is spent in the Latin Tongue to no Manner of Purpose? I grant indeed, the Way of Expression in the French is much nearer that of our own Language than the Latin, and by Consequence much easier to obtain. But the Difference in the reading Part betwixt the two Languages is not so very great; and yet a Boy shall be brought, in two Years, to read and speak the French well; whereas in double the Time or more, spent at a Grammar-School, he shall be so far from talking and writing Latin, that he shall not be able to read half a dozen Lines in the easiest Classick Author you can put into his Hands. This slow Advance is owing to more Causes than one, as I have, I think, made appear sufficiently in my Essay upon the Education of Youth in Grammar-Schools; But the main Cause I take to be the Want of the Helps above-mentioned, that is, Literal Translations. This, one would think, the Method taken in teaching the Greek Tongue, (to say nothing of French and other modern Languages, where such Helps are always used) should naturally have suggested to any one concerned in the Education of Youth; and yet, I know not how it is, we have blundered on in such a Way of teaching the Latin Tongue, as proves a very great Misfortune to all Boys, on account of that prodigious Loss of Time it occasions, but especially to such as are not designed for the University, and therefore cannot stay long enough at School, to attain to the Reading of a Latin Author, in that tedious lingering Way of Proceeding observed in our Schools. The six or seven Years they frequently spend there, is Time absolutely thrown away, since almost double the Space is necessary for

The P R E F A C E.

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for the Attainment of but a moderate Skill in that Language, according to the common Method of Proceeding.

Mr. LOCKE was a Gentleman of too great Sagacity, not to take notice of this Defect in the vulgar Method; and somebody, in pursuance of his Advice in his Book of Education, has published ÆSOP's Fables with an interlineary Version. But that Way of Printing them is not, I think, so proper for Schools; and therefore I could wish we had a new Edition of the Book, with the Latin and English each in their distinct Pages or Columns. For whilst the Latin Words are in the same Order with the English, and the corresponding Words in each Language in the same Character, the Scholar is in no Danger of falling into a Mistake; the Book will be made as easy for his Use as any one could desire. This Objection, to which that Edition of ÆSOP's Fables is liable, is here avoided, by publishing the Latin and English in distinct Columns.

Nothing can be more egregiously trifling, than the usual Method of proceeding with Beginners in the Latin Tongue. When Boys come into CORDERIUS, they have two or three Lines construed to them by the Master, once or twice over; these are thought sufficient to employ them for an Hour or two: But as it is neither once nor twice, nor ten Times construing over, which will be sufficient for the Generality of Boys, so they find they want more Help still, and therefore must either sit doing of nothing, or be continually pacing it up and down the School to the Master, or their Schoolfellows, for Assistance: and after all, poor Innocents, are frequently whipped for their Master's Folly. The Truth of it is, it is impossible for any one Man who has three or four or (as is sometimes the Case) seven or eight Farms to

take Care of, to give such a due Attendance to one Form of Boys, who cannot make a Step without Help, as is necessary to keep them employed; and therefore a Literal Translation is indispensably necessary to their easy and speedy Progress in the Language: For to put them upon getting their Lessons by the Dictionary is still more ridiculous and intolerable: They not only want Skill to use it, and to make choice of proper Words, where there is any Variety; but if they did not, the tumbling over the Leaves of their Dictionary would so devour their Time, that much the greater Part of it will be unavoidably lost that Way.

Translations therefore, Translations, I say, as Literal as possible, are absolutely and indispensably necessary in our Schools, for the Ease both of Master and Scholar, and the speedy Progress of the latter in his Business; for whilst the Boys have their Words all ready at Hand, and can, with one Cast of their Eye, set themselves a going again when they are at a Stop, they will proceed with Ease and Delight, and make a much quicker Progress than they would otherwise do.

We are, it is true, already furnished with one Edition of CORDERIUS, to which is annexed a Translation by HOOL; but he so little understood the Business he was about, that he never designed his Translation as Literal, and has therefore very wisely taken care to give us notice of it in the Title Page. The Use of Translations for Beginners is not merely to inform them of the Meaning of each Sentence in gross; for when would they attain any tolerable Knowledge of the Language at that rate? But to teach them the precise and proper Signification of Words; without which, as no Language can be understood or obtained, so it requires nothing but Memory to attain it, and therefore ought to

take

take place in the Education of Children, at least of the Intricacies of Grammar Rules, the Practice of which requires Thought and Reflection, and for that Reason is much less suited to the Capacity of a Child, than what only employs the Memory.

The Reader is here presented with the Choicest of CORDERIUS's Colloquies, being as many as are necessary for Boys to read, and a great many more than they usually do read; and to them is annexed a Translation as Literal as can be desired. In order likewise to render the Reading of them still the more easy, I have placed the Latin Words in their natural Order, that is to say, in the same they have in the English; by which Means, one great Obstacle to the Improvement of Beginners is removed. And for their further Direction, as well as to prevent all Possibility of Error, the Words which answer one another in the Latin and English are in the same Character, the Roman and Italic being used alternately for that Purpose. Of this the Master must take care to inform his Boys.

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CORDERII *Colloquiorum* *Centuria Selecta, &c.*

COLL. I.

A. QUID agis?

WHAT are you doing?

I am repeating by myself.

What are you repeating?

The Task which the Master set us to-day.

Do you retain IT in Memory?

So I think.

Let us repeat together, thus each of us will say the better before the Master.

Begin you then, who have challenged me.

Come on, be attentive that you do not suffer me to go wrong.

I am readier to hear, than you to say.

B. Repeto mecum.

A. Quid repetis?

B. Pensum quod præceptor præscriptis nobis bodie.

A. Tenesne memoriam?

B. Sic opinor.

A. Repetamus unā, sic uterque nostrum pronunciabit rectius coram præceptore.

B. Incipe tu igitur, qui provocasti me.

A. Opirge, esto attentus, ne siculum, si aberrare.

B. A
iū? Sum promptior ad audiendum, quam tu ad pronunciandum.

COLL.

C O L L. II.

A. Vifne repeterē p̄æ-
leſiōnēm vñcum?

B. Volo.

A. Tenesne?

B. Non recē fatis far-
tage.

A. Age, factamus peri-
culum.

B. Quid igitur expecta-
mus?

A. Incipe ubi voles.

B. Atqui eſt tuum inci-
pere.

A. Quid ita?

B. Quia invitasti me.

A. Dicis aequum, attende
igitur.

B. Attendo, repeſe.

Will you repeat the Lef-
son with me?

I will.

Do you retain it?

Not right enough perhaps.

Come, let us make Trial.

What then do we tarry
for?

Begin when you will.

But it is your Part to be-
gin.

Why so?

Because you invited me.

You say right, attend
then.

I do attend, repeat.

C O L L. III.

A. Jamne tenes que ſunt
reddenda tertia hora?

B. Teneo.

A. Ego quoque.

B. Ergo confabulemur
paulisper.

A. Sed si monitor inter-
venerit, putabit nos garrire.

Do you retain already
those Things which are to be
ſaid at Three o'Clock?

I do retain them.

I also.

Then let us t...

a little.

But if the Monitor com-
upon us, he will think we
are prating.

B. Quid

B. Quid times, ubi nihil
est timendum? si venerit,
non deprehendet nos in otio,
aut in aliquā malā re; au-
diat, si velit, nostrum col-
loquium.

A. Loqueris optimè, se-
cedamus aliquò in angu-
lum, ne quis impedit nos.

What do you fear, where
nothing is to be feared? if
he should come, he will not
catch us in Idleness, or in any
bad thing; let him hear,
if he will, our Discourse.

You say very well, let
us withdraw some-where
into a Corner, lest any one
should disturb us.

C O L L. IV.

A. Non decet nos otiazi
aut garrire hic, dum prae-
ceptor expectatur.

B. Quid ais? non de-
bet; imò, non licet, nisi
volumus vapulare.

A. Tu audi me igitur,
dum pronuncio praelectio-
nem, ego audiam te deinde.

B. Age, pronuncia.

A. Nonne teneo?

B. Nondum rectè satis,
elege, semel atque iterum.

A. Faciam ita.

B. Tenesne nunc?

A. Opinor sic, faciam
riculum, si vis audire me.

B. Age, pronuncia, redi-
disti ita rectè.

It doth not become us
to idle, or prate here,
whilst the Master is ex-
pected.

What say you? it doth
not become; nay, we must
not, unless we would be
whipped.

Do you hear me then,
whilst I say my Lesson, I
will hear you afterwards.

Come, say away.

Do I not retain it?

Not yet well enough,
read it over again, once
and again.

I will do so.

Do you retain it now?

I think so, I will make
Trial, if you will hear me.

Come, say away, you
have said all well.

C O L L . V .

A. Cur non scribis?

B. Quia non libet.

A. Atqui præceptor ius-
fit te.B. Scio, sed est mihi
aliquid legendum prius;
præterea, habeo nihil quod
scribam nunc.A. O si velles scribere
mihi!

B. Quidnam?

A. Habeo præceptoris
dictata describenda.

B. Quæ dictata?

A. In Ciceronis epistolas.

B. Libenter describam
tibi, sed expecta crastinum
diem.A. Expectabo igitur, sed
ne fallas, quæso.

B. Non fallam.

Why do you not write?
Because it doth not please

M E .

But the Master bad you.

I know it, but I have
something to read first;
besides, I have nothing
that I can write now.O that you would write
for me!

What?

I have the Master's Di-
ctates to write out.

What Dictates?

Upon Cicero's Epistles.

I will willingly write out
for you, but stay till To-
morrow.I will stay then, but do
not fail, I pray.

I will not fail.

C O L L . VI .

A. Visne describere præ-
lectionem mihi?

B. Cur non scripsisti?

A. Quia fui occupatus
yesterday.B. Accipe meum librum
et describe.Will you write out the
Lesson for me?Why have you not written
it?Because I was busy yes-
terday.Take my Book and write
it out.

A. N.

A. Non ignoras me scribore lentiū, et tu descripseris totam citiū quād ego quatuor aut quinque versiculos.

B. Quāre alium scriptorem tibi, non possum dare operam tibi nunc.

A. Cur non?

B. Est mihi aliud negotium, idemque pernecessarium.

A. Nolo urgere, nec possum quidem, sed saltem commoda tuum codicem.

B. Accipe, utere ut libet, modò ne abutare.

A. Est nihil quod verearis hic.

You are not ignorant that I write slowly, and you will have written out the whole sooner than I, four or five Verses.

Seek another Writer for you, I cannot give my Labour to you now.

Why not?

There is to me other Business, and the same very necessary.

I will not urge you, nor can I indeed, but at least lend your Book.

Take it, use it as you please, only do not abuse it.

There is nothing that you may fear here.

COLL. VII.

A. Unde venis?

B. Venio infernō.

A. Quod negotium erat tibi infra?

B. Ivi redditum urinam.

A. Sede nunc ad mensam, et mane in cubiculo donec rediero.

B. Quid agam interea?

Whence come you?

I come from below.

What Business was there for you below?

I went to make Water.

Sit now at the Table, and tarry in the Chamber until I come back.

What shall I do in the mean time?

A. Edisce prælectionem in
crafidum diem, ut reddas
eam mihi ante cenam.

B. Edidicisti jam, præcep-
ter.

A. Lude igitur.

B. Sed habeo nullos col-
lusores.

A. Invenies nonnullos in
bac vicinia, ex tuis condes-
cipulis etiam.

B. Non curo id nupc;
modim (si placet tibi) edis-
cere de catechismo, in domi-
nicum diem.

A. Ut libet.

B. Si quis querat te,
quid dicam illi?

A. Dic me prodicisse, sed
reversurum mox.

Learn well your *Lesson* a-
gainst To-morrow, that you
may say it to me before
Supper.

I have learnt it already,
Master.

Play then.

But I have no Play-Fel-
low.

You will find *some* in this
Neighbourhood, of your
School fellows too.

I do not care for that
now; I had rather (if it
please you) learn out of my
Catechism against the Lord's
Day.

As you will.

If any one should ask for
you, what shall I say to
him?

Tell him, that I am
gone abroad, but will re-
turn presently.

C O L L. VIII.

A. Visne dare mihi uni-
cam pennam?

B. Non dantur mibi.

A. Hem! negas mihi
tantillam rem? Quid si
rogarem magnum quid-
dam?

B. Fortasse ferres repul-
sam.

Will you give me one
Pen?

They are not given to
me.

How! do you deny me
so small a thing? What
if I should ask any thing
great?

Perhaps you would have
a Denial.

A. Credo

A. Credo *equidem*; age,
non peto. dotti, *visne* com-
modare? *reddam tibi* cras:

I think so indeed; come,
I do not ask *it* as a Gift,
will you lend *it* me? I
will give *it* you again
To-morrow.

B. Non recuso, *modo* ne
abutaris.

I do not refuse, only do
not abuse *it*.

A. Non abutar.

I will not abuse *it*.

B. Cave *ne moveas* pedem
binc *antequam* *redeam*.

See you do not stir a Foot
from hence before I come
again.

A. Movebo *nusquam*,
dummodo *redeas* mature, *re-*
deas *tuum* *reditum*.

I will stir no where, pro-
vided you return in time,
otherwise I will not wait
your Return.

C O L L. IX.

A. *Visne* *commodare* *mihi*
tuum *Terentium*?

Will you lend me your
Terence?

B. *Volo*, *equidem*, *modò*
repetas *illum* à *Conrado*, *cui*
dedi *utendum*.

I will, indeed, provided
you fetch it from Conradus,
to whom I gave *it* to use.

A. *Quo signo* *vis* *repe-*
tam?

By what Token will you
that I fetch *it*?

B. *Nempe* *hôc*, *quòd* *ha-*
beo *eius* *epistolas*.

Truly, by this, that I
have his Epistles.

A. *Id est* *fatis* *mibi*.

That is enough for me.

B. *Sed* *quando* *reddes*?

But when will you
it *me* again?

A. *Quum* *descripsero* *con-*
tentum *in* *tres* *aut* *quatuor*
prælectiones.

When I shall have writ-
ten out the Context on three
or four Lessons.

B. *Matera* *igitur*, *ne* *in-*
commodes *meo* *studio*.

Make haste then, lest you
hinder my study.

A. *Maturabo*.

I will make haste.

Corderii *Colloquiorum*

B. Sed heus, cura ne macules, alioquin agrè commodabo posthac.

A. Nempe esse indignus beneficio.

But ho, take care you do not blot it, otherwise I shall hardly lend it you hereafter.

Truly I should be unworthy of a kindness.

C O L L. X.

A. Vidistine librum meum?

B. Quem librum quaeris?

A. Ciceronis epistolas.

B. Ubi reliquisti?

A. Oblitus fui in scholâ.

B. Fuit tua negligentia.

A. Fateor, sed interim indica, si scias quem accipisse.

B. Cur non adi's præceptorem? solet (ut scis) aut ferre ea quæ relista sunt à nobis in museolum, aut dare alicui qui redditat.

A. Mones bene, quam obliviosus sum, qui non cogitaveram istud!

Have you seen my Book?

What Book do you seek for?

Cicero's Epistles.

Where left you it?

I forgot it in the School.

That was your Negligence.

I confess it, but in the mean time tell me, if you know any one to have taken it.

Why do you not go to the Master? he is wont (as you know) either to carry those Things which are left by us into his study, or to give them to some body who may give us them again.

You admonish well, how forgetful am I, who had not thought of that!

C O L L. XI.

A. Potesne dare mutuo mihi aliquantulum pecuniaæ.

B. Quantum petis?

Can you lend me a little Money?

How much do you ask for?

A Quin-

A. Quinque ases, si est
commodum tibi.
B. Non habeo tot.
A. Quot igitur?
B. Tantum quatuor.
A. Bene sane, da mibi
istos quatuor.
B. Dabo dimidium, si
vis.
A. Cur non totum?
B. Quia opus est mibi
duobus.
A. Da mibi duos igitur,
quaeso.
B. Sed non sufficient tibi.
A. Petam ab aliquo alio.
B. Accipe bos duos igi-
tur. Quando reddes?
A. Die Saturni, ut spe-
ro, cum pater venerit ad
forum.
B. Esto memor igitur.
A. Ne timeas.

Five Pence, if it be con-
venient to you.
I have not so many.
How many then?
Only four.
Well indeed, give me
those four.
I will give you half, if
you will.
Why not the whole?
Because I have need of
two.
Give me two then, I
pray.
But they will not be suffi-
cient for you.
I will ask of somebody
else.
Take these two then.
When will you repay
me?
Upon Saturday, as I
hope, when my Father
shall come to the Market.
Be mindful then,
Do not fear.

C O L L. XII.

A. Da mutuo mibi duos
ases.
B. Nunc non est facile
mibi dare.
A. Quid obstat? Scio
te accepisse pecuniam he-
terno die.

Lend me two Pence.
Now it is not easy for me
to lend.
What binders? I know
you to have received Money
Yesterday.

B. Accepi quidem, sed libri sunt emendi, et alia necessaria mihi.

A. Nolo remorari tuum commodum.

B. Ubi emero quae sunt opus mibi, si quid supersit, dabo mutuo.

A. Interea igitur expectabo sperans; sed quid si nihil superstiterit tibi?

B. Dicam tibi statim, ne expectes diutius frustra.

A. Quando emes ea quae decrevisti?

B. Cras, ut spero, aut ad summum perendie.

I have received indeed, but Books are to be bought, and other Things necessary to me.

I will not binder your Advantage.

When I shall have bought what Things are needful to me, if any thing remain, I will lend it.

In the mean time then I will wait in hopes; but what if nothing remains to you?

I will tell you immediately, that you may not wait longer in vain.

When will you buy those Things which you have designed?

To-morrow, as I hope, or at farthest the Day after to-morrow.

C O L L. XIII.

A. Abiitne tuus pater?

B. Abiit.

A. Quotâ horâ?

B. Primâ pomeridianâ.

A. Quid dixit tibi?

B. Monuit me multis verbis ut studerem diligenter.

A. Utinam facias sic.

B. Faciam Deo juvante.

Is your Father gone?

He is gone.

At what a Clock?

At One in the Afternoon.

What said he to you?

He admonished me in many Words that I should study diligently.

I wish you would do so.

I will do it God helping.

A. Deditne

A. Deditne tibi pecuniam?

B. Ut solet ferē.

A. Quantum?

B. Nihil ad te.

A. Fateor; sed tamen quid facies istā pecuniā?

B. Emam chartam, et alia quæ sunt opus mibi.

A. Quid si amiseris?

B. Ferendum erit aequo animo.

A. Quid si fortè eguero, dabisne mutuo?

B. Dabo mutuo, et libenter quidem.

A. Ago tibi gratias.

Has he given you Money?

As he uses commonly.

How much?

Nothing to you.

I confess it; but yet what will you do with that Money?

I will buy Paper, and other Things which are needful to me.

What if you should lose it?

It will be to be borne with an equal Mind.

What if by chance I shall want, will you lend?

I will lend, and willingly indeed.

I give you Thanks.

C O L L. XIV.

A. Ubi est tuus pater nunc?

B. Puto sum esse Lugduni.

A. Quid agit illuc?

B. Negotiatur.

A. E quo tempore?

B. Ab ipsis initio mercatus.

A. Miror valde qui audiat commorari illuc tam diu, cum sit tanta pestilentia in ea urbe.

Where is your Father now?

I suppose him to be at Lyons.

What does he do there?

He trades.

From what Time?

From the very Beginning of the Fair.

I wonder much how he dare tarry there so long, seeing there is so great a Plague in that City.

B. 5.

B. Non

B. Non est adeò mirandum.

A. Ita videtur tibi?

B. Ita, profecto, nam fuit alias in maiore periculo, sed Dominus Deus custodivit eum semper.

A. Credo quidem, et custodiet eum adhuc. Sed quando est reversurus?

B. Nescio, expectamus horas.

A. Deus reducat illum.

B. Ita precor.

A. Quoniam abis nunc?

B. Recta domum, vale.

A. Vale tu quoquè.

It is not so much to be wondered at.

Does it seem so to you?

So, indeed, for he has been at other times in greater Danger, but the Lord God has guarded him always.

I believe it indeed, and will guard him yet. But when is he to return?

I know not, we expect him every hour.

God bring him back.

So I pray.

Whither are you going now?

Directly home, farewell.

Fare you well too.

C O L L. XV.

A. Quid es ita latus?

B. Quia pater meus modò venit.

A. Ait' tu, unde venit?

B. Londino.

A. Quando advenit?

B. Modò; ut dixi tibi jam.

A. Jamne salutasti?

B. Salutavi quoniam descendebat ex equo.

Why are you so glad?

Because my Father is just come.

Say you so, whence came he?

From London.

When came he?

Just now; as I have told you already.

Have you already saluted him?

I saluted him as soon as he alighted from his Horse.

A. Quid.

A. Quid amplius fecisti illi?

B. Detraxi calcaria et ocreas.

A. Miror te non man-
fisse domi propter ejus ad-
ventum.

B. Nec ille permisisset, nec ego vellem, præsertim nunc, cum prælectio est audienda.

A. Consulis bene tibi, qui habeas rationem temporis: sed valetne pater?

B. Rectè, Dei beneficio.

A. Evidem, plurimum gaudeo, tuâ causâ et ejus, quod redierit peregrè salvus.

B. Facis ut decet amicum, sed colloquemur cras pluribus verbis.

A. Vide præceptorem, qui jam ingreditur scholam.

B. Eamus auditum prælectionem.

What more did you for him?

I pulled off his Spurs and Boots.

I wonder you did not stay at home on account of his coming.

Neither would be permit, nor did I want, especially now, when the Lesson is to be heard.

You consult well for yourself, who have Regard to your Time. But is your Father well?

Well, by God's Blessing.

Truly I am very glad, for your sake and his, that he hath returned from abroad safe.

You do as becomes a Friend, but we will talk tomorrow in more Words.

See the Master, who now enters the School.

Let us go to bear the Lesson.

C O L L. XVI.

A. Ubi est tuus frater?

B. Ivit domum modò.

A. Quid èo?

B. Petitum nobis opsonium.

A. Quid opus est vobis opsonio nunc?

Where is your Brother?

He went home just now.

Why thither?

To fetch us Victuals.

What Need is there to you of Victuals now?

B 6

B. In

B. In merendam.

A. An non habetis in arcā vestrā?

B. Non.

A. Quid ita non?

B. Quia mater non solet dare nobis opsonium, nisi in præsens tempus.

A. Nempe, quia novit vos esse gulosos.

B. Quomodo sumus gulosi?

A. Quia fortasse devoratis uno convictu quod duas fuerat in tres.

B. Tace, ego dicam præceptoris te vocare nos gulosos.

A. Tace, ego dicam præceptoris fratrem tuum discurrere perpetuū.

B. Atqui non solet prodiere, nisi cum bona veniam præceptoris.

A. Atqui fallit præceptorem.

B. Quomodo fallit eum?

A. Nam non est mens præceptoris, ut prodeat ter quotidie.

B. Sine illum venire, vidabis quid respondeat.

For our Afternoon's repast.

Have you not in your Chest?

No.

Why not?

Because my Mother does not use to give us *Victuals*, but for the present Time.

Forsooth, because she knew you to be Gluttons.

How are we Gluttons?

Because perhaps you devour at one Meal what had been given for three.

Hold your Tongue, I will tell the Master that you call us Gluttons.

Hold your Tongue, I will tell the Master that your Brother runs up and down perpetually.

But he does not use to go out, but with the good Leave of the Master.

But he deceives the Master.

How does he deceive him?

For it is not the Mind of the Master, that he should go out three times every Day.

Let him come, you shall see what he can answer.

A. Imò,

A. Imò, videat quid respondeat præceptor.

Nay, let him see what he can answer to the Master.

C O L L. XVII.

A. Quando expectas reditum patris?

When do you expect the Return of your Father?

B. Ad octavum diem hinc.

At the eighth Day from hence.

A. Quis scis diem?

How know you the Day? My Father himself wrote to me.

B. Pater ipsi scripsit ad me.

His coming, as I hope, will enrich you.

A. Adventus ejus, ut spero, ditabit te.

I shall be richer than Croesus, if he come well moneyed.

B. Ero ditior Croeso, si venerit bene nummatus.

Will you return me the loan then?

A. Reddes mibi mutuum tunc?

Do not doubt, but if you have need of more, I will not only restore the loan, but also will return the Favour.

B. Ne dubites, quin si tibi opus erit amplius, non modo reddam mutuum, sed etiam referam gratiam.

How?

A. Dabo mutuam pecuniam vicissim.

I will lend you Money in my turn.

B. Nihil opus erit, ut spero.

There will be no need, as I hope.

A. At nescis quid possit accidere.

But you know not what may happen.

B. Ago tibi gratias: saluta patrem, ubi redierit, meo nomine.

I thank you: salute your Father, when he shall return, in my name.

B. Faciam ita, vale.

I will do so, farewell.

A. Vale tu quoque.

Fare you well too.

COLL. XVIII.

A. Cur rides solus?

B. Quid refert tuā?

A. Quia fortasse rides
me.

B. Unde oritur ista suspi-
cio?

A. Quia es malus.

B. Omnes sumus mali
quidem, at ego non sum pe-
jor te. Nemo ridet igitur,
nisi irrideat aliquem?

A. Non intelligo sic, sed
qui ridet solus, ut audi-
sæpe, aut est stultus, aut
cogitat aliquid mali.

B. Nescio cujus senten-
tia ista sit, sed cujuscunque
sit, non est perpetuò vera;
tamen accipio admonitionem
in bonam partem, et mo-
neo te vicissim, ut caveas
esse suspiciosus, nam mors
est aptissima timidis et suspi-
ciosis, ut est in nostro morali
carmine.

A. Memini, boni consulo
tuam admonitionem.

Why do you laugh alone?

What does that concern
you?

Because perhaps you laugh
at me.

Whence arises that Sus-
picion?

Because you are wicked.

We are all wicked indeed,
but I am not worse than you.
Does no body laugh then,
unless be laugh at some-
body?

I do not mean so, but
be that laughs alone, as I
have heard often, either is
a Fool, or thinks some Mis-
chief.

I know not whose Say-
ing that may be, but whose-
soever it be, it is not always
true; yet I take your Admo-
nition in good part, and I
admonish you in my turn,
that you would beware of
being suspicious, for Death
is fittest for timorous and sus-
picious Persons, as it is in
our moral Verse.

I remember, I take in good
Part your Admonition.

COLL. XIX.

A. Quantum ~~per~~ ^{per} habes?
 B. Assem cum semisse; quantum habes tu?
 A. Non tantum.
 B. Quantum igitur?
 A. Unicum assēm.
 B. Vis dare mutuo mihi?
 A. Est mihi opus.
 B. In quem usum?
 A. Ad emendam char-
 tam.
 B. Reddam tibi hodie.

A. Addendum fuit, Deo
 juvante.
 B. Sic praeceptor docet
 ex verbo Dei, sed non possum
 affuescere.

A. Fac affuescas.
 B. Quomodo id fieri?
 A. Si cogites saepe nos sic
 pendere à Deo, ut possimus
 nihil sine ejus auxilio.

B. Das mibi bonum con-
 fandum.
 A. Quale velim dari
 mibi.
 B. Sed ut redeamus ad
 propositum, dabis mutuo mibi
 istum assēm?

How much Money have
 you?
 A Penny with a halfpen-
 ny; How much have you?
 Not so much.
 How much then?
 One Penny.
 Will you lend it me?
 I have need of it.
 For what Use?
 To buy Paper.

I will return it to you to
 Day.
 You should have added,
 God helping.
 So the Master teaches
 out of the Word of God,
 but I cannot use myself to
 it.

See you do use yourself to
 it.
 How shall that be done?
 If you consider often that
 we so depend upon God,
 that we can do nothing without
 his Help.

You give me good Coun-
 sel.
 Such as I would have
 given me.
 But that we may return
 to our Purpose, will you lend
 me that Penny?

A. M.

ntud.

A. Miror te petere *mutuo* à me, qui habes plus quam ego.

B. Est quidam scholasticus *transiens* hanc qui ostentat *librum* venalem.

A. Quid *tum*?

B. Cupio emere, quia *indicat* vilius quam noster *bibliopola*.

A. Accipe, sed quæso, unde reddes *tam citò*?

B. A cœnâ ibo domum, ut petam à matre.

A. Quid si nolit dare tibi?

B. Non cunctabitur, cum ostendero illi *librum*.

I wonder that you ask to borrow of me, who have more than I.

There is a certain Scholar passing this Way, who offers a Book to sell.

What then?

I desire to buy it, because he offers it cheaper than our Bookseller.

Take it, but I pray, whence will you return it so soon?

From Supper I will go home, that I may ask it of my Mother.

What if she should not give it you?

She will not delay, when I shall shew her the Book.

C O L L. XX.

A. Accepi pecuniam à patre hodie, si forte tibi est opus.

B. Nihil opus est nunc, sed tamen ago tibi gratias maximas, quod pro tua liberalitate ultro offers mihi beneficium; nam quicunque facit id?

A. Credo paucissimos, tamen tu provocasti me sepe beneficiis.

I have received Money from my Father to Day, if perchance you have Need.

I have no Need now, but yet I give you very great Thanks, that out of your Liberality of your own accord you offer me a Kindness; for how few do that?

I believe very few, yet you have incited me often by Kindnesses.

B. Illa

B. Illa fuerunt adeò parva, ut non sint digna commemoratione.

A. Non est parvum beneficium quid profectum est ab optimâ voluntate.

B. Utinam expenderemus tam beneficia Dei erga nos, quam solemus hominum.

A. Ille faxit, ut exerceamus nos in eâ cogitatione, et saepius, et diligenter.

B. Illud profectò est necessarium, si voluntus experiri ejus benignitatem saepius erga nos.

Those were so small, that they are not worth mentioning.

It is not a small Kindness which proceeded from a very good will.

I wish we would consider, as well the Kindnesses of God towards us, as we use to do those of Men.

May he grant, that we may exercise ourselves in that Thought, both oftener, and more diligently.

That truly is necessary, if we would experience his Kindness oftener towards us.

C O L L. XXI.

A. Quid sibi vult, quod absueris hâc totâ hebdomade?

B. Oportuit me manere domi.

A. Quomobrem?

B. Ut adessem matri, quae ægrotabat.

A. Quid officium præstabas illi?

B. Legebam ei saepius.

A. Quid legebas?

B. Aliiquid ex sacris litteris.

What means it that you have been absent this whole Week?

I was obliged to stay at home.

What for?

That I might be with my Mother, who was sick.

What Office did you do her?

I read to her often.

What did you read?

Something out of the Holy Scriptures.

A. Istud.

A. Istud fuit sanctum
et laudabile ministerium;
utinam omnes sic studerent
verbo Dei. Sed quid; age-
bas nihil aliud?

B. Quoties erat opus mi-
nistram illi cum ancillâ.

A. Suntne haec vera?
B. Habeo testimonium.
A. Profer illud.
B. Ecce!
A. Quis scripsit?
B. Noster famulus, no-
mine matris.

A. Agnosco manum ejus,
quia attulisti mibi saepe ab
illo.

B. Licetne igitur redire
in mea in sedem?

A. Quidni liceat, cum
satisficeris mibi?

B. Ago tibi gratias, pre-
ceptor.

That was a holy and
laudable Service; I wish all
People did so study the Word
of God. But what; did
you do nothing else?

As often as it was need-
ful, I ministered to her with
the Maid.

Are these things true?
I have a Note.
Produce it.
See here!
Who wrote it?
Our Man, in the Name of
my Mother.

I know his Hand, because
you have often brought me
from him.

May I therefore return
into my Seat?

Why may you not, seeing
you have satisfied me?

I give you Thanks, Mas-
ter.

L. XXXII.

A. Salve, præceptor.
B. Venis auspicato, quid
nuncias.

A. Meus pater orat te
ut eamus ina in nostros
hortos suburbanos animi
causa.

B. Serenitas cœli invitat
nos ad eam rem, et nunc
sumus feriati. Sed quid

God save you, Master.
You come luckily, what
News do you bring?

My Father begs of you
that we may go together into
our Gardens in the Suburbs
for our Recreation.

The Serenity of the
Weather invites you to that
Thing, and now we keep
Holi-

videbimus illic jucundum
adspicu?

A. Varias et pulchras
arbores cum fructibus suis,
item miram varietatem her-
barum et florum.

B. Est nihil hoc tempore
jucundius illis rebus.

A. Ea est beneficentia
Dei erga nos.

B. Quam debemus extol-
lere affiduis laudibus.

A. Sed vero ne sumus
in mora patri.

B. Exspecta paulisper, dum
muto togam, ut sum expedi-
tior ad ambulandum. Jam
sum paratus, eamus, sed ecce
pater domi?

A. Expectat nos præ fo-
ribus.

B. Bene est, vide ut sa-
lutes eum decenter.

A. Admoniti sumus de
hoc à te saepius.

Holiday. But what shall we
see there pleasant to be seen?

Several and fair Trees
with their Fruits, likewise
a wonderful Variety of Herbs
and Flowers.

There is nothing at this
Time more pleasant than
those things.

That is the Bounty of God
towards us.

Which we ought to extol
with continual Praises.

But I am afraid lest we
should be in Delay to my
Father.

Stay a little, till I change
my Gown, that I may be
more nimble for walking.
Now I am ready, let us
go, but is your Father at
Home?

He waits us at the Door.

It is well, see that you
salute him decently.

We have been admonish-
ed of this by you often.

C O L L. X M.

A. Tuus frater aut gar-
rit semper in concione, aut
ineptit, aut incitat al-
quem; ex quo fit, ut fit
saepè notandus, ac deinde
yapulet.

Your Brother either prates
always during Sermon, or
plays the fool, or provokes
somebody; from whence it
comes to pass, that he is of-
ten to be set down, and then
is whipped.

B. Quid

B. Quid vis faciam?

A. Cur non mones sæpe?

B. Nunquam desisto monere.

A. Perge precor.

B. Nihil est quod me preceris, nunquam cessabo donec (Deo volente) correxerit se ex aliquâ parte.

A. Sic usurpabis Catonis præceptum, quando mones aliquem; nosci cætera.

B. Sed oro te, mi Abraham, ut quoties notaveris eum, renuncies id mihi.

A. Nunquam esset finis, id est frequens est nomen in reis commentariolis.

B. Saltem fac me certiorum, quum peccaverit deus, tum dicam patri, cuius verba timet magis quam verbera.

A. Istud non est parvum argumentum bonæ indolis.

B. Ita spero, quidem; facies igitur quod rogo?

A. Ego vero, ac lu-

What will you that I should do?

Why do not you admonish him often?

I never cease to admonish him.

Go on I pray you.

You need not pray me, I will never cease, till (God willing) he shall reform himself in some measure.

So you will use Cato's Precept, when you admonish any one; you know the rest.

But I pray you, my Abraham, that as often as you shall set him down, you will tell it me.

There would never be an End, so frequent is his Name in my Bills.

At least make me acquainted, when he shall transgress again, then I will tell my Father, whose Words he fears more than Blows.

That is no small Argument of a good Disposition.

So I hope, indeed: will you do then what I ask?

I will indeed, and willingly.

COL. XXIV.

A. Emistine *scalpellum* ut
volebas nuper?

B. Non emi.

A. Quid obstitit? nam
dixeras mihi te empturum
bodie.

B. Dixeram quidem, sed
postea venit mihi in mentem,
præstare ut expectem merca-
tum futurum proxime in hac
ipsa urbe.

A. Quid lucri facies in-
de?

B. Et emam minoris, et
melioris notæ, nempe ex offi-
ciniis Germaniæ.

A. Quis dedit tibi istud
confilium?

B. Noster Hieronymus.

A. Fecit bene, nam debe-
mus dare bonum confilium
semper amicis.

B. Tantumne amicis igi-
ur?

A. Imò et inimicis fa-
tor; quia Christus, noster
optimus præceptor, jubet sic.

B. Utinam conservemus
ius doctrinam bene infixam
memoriæ, ac sequamur eam
perpetuò.

Have you bought a Pen-
knife as you wanted lately?

I have not bought one.

What hindered? for you
told me you would buy one
to Day.

I told you indeed, but
afterwards it came into my
Mind, that it would be bet-
ter to wait till the Fair that
is to be next in this very
City.

What Gain will you make
from thence?

I shall both buy it for
less, and of a better Mark,
to wit, from the Shops of
Germany.

Who gave you that Ad-
vice?

Our Jerom.

He did well, for we ought
to give good Advice always
to our Friends.

Only to our Friends
then?

Yes and to our Enemies
I confess, because Christ, our
best Master, bids us do so.

I wish we may keep his
Doctrine well fixed in our
Memory, and that we may
follow it perpetually.

A. Ille

A. Ille Spiritus bonus
faxit, cuius unius instinctu
animi nostri accenduntur ad
agendum bene.

B. Precaris bene.

May that good Spirit
grant it, by whose only
Instinct our Minds are in-
flamed to do well.

Your pray well.

COLL. XXV.

A. Præceptor, visne dare
premiolum?

B. Quamobrem?

A. Causâ victoriae.

B. Ubi sunt tui compares?

A. Hic sunt Hugo et
Audax.

B. Heus nomenclator!
suntne hi victores hæc heb-
domade?

A. Habent paucissimæ
notas omnium.

B. Ergo sunt victores:
quid aliud quæro ex te?
Quod præmium petitis igitur?

A. Quod placuerit tibi.

B. Quo jure debeo?

A. Ex promisso.

B. Dicitis æquum; nam
quicquid est rectè promissum
debet præstari.

A. Sic didicimus ex te.

Master, will you give me
a little Reward?

What for?

On the Account of Victo-
ry.

Where are your Fel-
lows?

Here are Hugh and
Audax.

Ho Monitor! are these
Victors this Week?

They have the fewest
Marks of all.

Then they are Victors;
what else do I ask of thee?
What Reward do you desire
then?

What shall please you.

By what right do I owe?

By promise.

You say fair; for what-
soever is rightly promised
ought to be performed.

So we have learnt of you.

B. Ecce vobis pennæ
angalæ ad scribendum, ac
ne putetis esse vulgares,
sunt ex earum genere, que
appellantur vulgo Hollandiæ.

A. Agimus tibi gratias,
præceptor.

B. Quin potius agite grati-
as Deo, auctori omnium
bonorum, qui dat prosperos
successus studiis vestris; vos
autem pergit diligenter in
studio literarum.

A. Dabimus operam,
quantum Deus juvabit nos.

B. Omnia nostra sunt
vana sine ejus ope.

See here for you Pens a-
piece to write with, and that
you may not think them to
be common ones, they are of
that Kind, which are called
vulgarly Holland Pens.

We give you Thanks,
Master.

But rather give Thanks
to God, the Author of all
good Things, who gives
prosperous Success to your
Studies; and do you go on
diligently in the Study of
Letters.

We will do our Endeav-
our, as much as God shall
help us.

All our doings are vain
without his Help.

C O L L. XXVI.

A. Quando es profectu-
tus domum?

B. Cras, Deo juvante.

A. Quis jussit?

B. Pater.

A. Sed quando jussit?

B. Scriptit ad me supe-
riore hebomade.

A. Quo die accepisti, li-
teras?

B. Die Veneris.

When are you to go
home?

To morrow, God help-
ing.

Who ordered?

My Father.

But when did he order?

He writ to me the last
Week.

Upon what Day did you
receive his Letters?

Upon Friday.

A. Quid

A. Quid literæ continebant præterea?

B. Omnes rectè valere, et initium vindemiæ fore proximâ hebdomade.

A. O fortunatum puerum qui properas vindematum!

B. Vis dicam patri meo, ut accersat te?

A. Quàm acceptum faceres mihi!

B. Sed vereor ut velit.

A. Imò, gaudebit tum propter nostram conjunctiōnem, tum quòd colloquendo Lātinè exercebimus nos et conferemus unà interdum de studio.

B. Oh! exilio gaudio.

A. Amabo te cura id, mi animule.

B. Senties; interim precemur Deum, ut vertat nostrà facta et consilia in gloriam sui nominis.

A. Mones bene, et certe expedit facere ita.

What did his Letters contain besides?

That all are well, and that the Beginning of the Vintage will be next Week.

O fortunate Boy who hast to the Vintage!

Will you that I tell my Father, that he may send for you?

How acceptable a Thing you would do to me!

But I am afraid he will not.

Nay, he will be glad both for our Acquaintance, and also because by talking together in Latin we shall exercise ourselves, and shall confer together sometimes about our Study.

O! I leap for joy.

I pray you take care of that, my little Soul.

You shall find; in the mean time let us pray to God, that he would turn our Actions and Counsels to the Glory of his Name.

You advise well, and certainly it is expedient to do so.

C O L L. XXVII.

A. *Habesne duas aut tres pennis?*

Have you *two or three* Pens?

B. *Habeo tantum duas.*

I have *but two.*

A. *Da commodatò mibi unam.*

Lend me *one.*

B. *Non faciam.*

I will not do it.

A. *Cur non?*

Why not?

B. *Ne abutaris.*

Left you should abuse it.

A. *Memento, fortasse aliquando rogabis me aliquid frustra.*

Remember, perhaps sometime you will ask me something in vain.

B. *Atqui Christus jubet nos compensare malum bono.*

But Christ bids us compensate Evil with Good.

A. *Nondum didici illud.*

I have not yet learnt that.

B. *Sed oportet te discere, si cupis esse discipulus Christi.*

But it behoves you to learn it, if you desire to be the Disciple of Christ.

A. *Quid cupio magis?*

What do I desire more?

B. *Disce igitur imitari magistrum.*

Learn then to imitate your Master.

A. *Discam progressu temporis.*

I shall learn in process of Time.

B. *Præstaret incipere nunc.*

It would be better to begin now.

A. *Urget me nimis, non um complevi octavum annum, ut mater ait.*

You urge me too much, I have not yet completed the eighth Year, as my Mother says.

B. *Est semper tempus gendi bene; sed integrum ne succenscas, mihi, quæso, jocabar enim,*

It is always time to do well; but in the mean time be not angry with me, I pray, for I jested, that

*ut invitarem te ad collo-
quendum tantisper dum sumus
otiosi, ecce penna tibi, eaque
non omnino pessima.*

A. Reddam tibi *statim*,
cùm descripsero aliquid.

B. Ne reddas.

A. Quid faciam igitur?
B. Quicquid voles, nam
datur tibi dono à me.

A. Habeo tibi maximas
gratias.

that I might invite you to
talk a little while we are at
Leisure, look here's a Pen for
you, and that not at all the
worst.

I will give it you again
presently, when I shall have
written out somethng.

Do not give it me again.

What shall I do then?

Whatever you will, for it
is given you as a Gift by me.

I give you very great
Thanks.

C O L L. XXVIII.

A. Unde redis tam an-
helus?

B. A Foro.

A. Quid affers illinc?

B. Scalpellum.

A. Quanti emisti?

B. Duobus assibus.

A. Estne bonum?

B. Est à Germaniâ, ut
mercator dixit; vide notam.

A. Ego minimè novi, sed
non facis prudenter satîs,
qui fidis cuilibet mercatori.

B. Quid facerem?

Whence return you so out
of Breath?

From the Market.

What do you bring from
thence?

A Penknife.

For how much bought
you it?

For two pence.

Is it a good one?

It is from Germany, as
the Tradesman said; see the
Mark.

I do not know, but you do
not wisely enough, who trust
any Tradesman.

What should I do?

A. De-

A. Debuisti adhibere a-
nquam peritum, qui dilige-
ret optimum tibi.

B. Hic erravi fateor,
sed hoc consolatur me, quod
mercator habetur bonus
vir, utpote evangelicæ pro-
fessionis.

A. Quasi sint nulli fallaces
eiusmodi.

B. Puto esse plurimos.
Sed omittamus hæc, et expe-
riamur potius scalpellum.

A. Experientia docebit
nos.

B. Accipe et tenta, ob-
secro; nam non probavi nisi
levissimè, idque inter emen-
dum.

A. Papæ! quis docuit te
eligere tam prudenter?

B. Rogas? non meministi
præceptorem dicere nobis
tam sæpe, esse Deum solum
qui docet bona?

A. Profectò docuit te op-
imè hic.

A. Ago illi gratias ex
animo; et precor ut doceat
me parere suæ voluntati
temper.

You should have got some
skilful Person, who might
have chosen the best for you.

Here Ierred I confess, but
this comforts me, that the
Tradesman is accounted a
good Man, as being of the
Evangelick Profession.

As though there were no
Knaves of that Sort.

I think there are many.
But let us omit these Things,
and try rather the Penknife.

Experience will teach us.

Take and try it, I pray;
for I have not tried it un-
less very slightly, and that at
buying.

Strange! who taught you
to choose so prudently?

Do you ask? do not you
remember that the Maiter
tells us so often, that it is
God alone who teacheth good
Things?

Truly he taught you very
well here.

I give him Thanks from
my Soul; and I pray that he
would teach me to obey his
Will always.

B. Ego quoque precor idem; nec solum nobis, sed omnibus piis.

A. Facis ut decet pium puerum.

B. Sed estne tempus ut conferamus nos in auditorium?

A. Sic est, sume libros, et eamus unā.

I too pray the same; not only for us, but for all the Godly.

You do as becomes a pious Boy.

But is it not Time that we betake ourselves into the Auditorium?

So it is, take your Books, and let us go together.

C O L L. XXIX.

A. Commoda mibi Virgilium in duos dies, si potest fieri, nullo incommodo tuo.

B. Profecto non possum.

A. Cur non?

B. Quia Gerardus, qui accepit commodatō nuper à me, opposuit pignori.

A. Aīn' tu, pignori?

B. Sic est ut dico.

A. Quanti oppignoravit?

B. Tribus assibus, ut ait.

A. O ingratum hominem!

B. Tantumne ingratum?

A. Imo verò, et ingratum et malum. Sed potuitne oppignorare rem tuam te in consulto?

Lend me Virgil for two Days, if it may be done, with no Inconveniency to you.

Truly I cannot.

Why not?

Because Gerard, who borrowed it lately of me, has put it in Pawn.

Say you so, in Pawn?

So it is as I say.

For how much did he pawn it?

For three Pence, as he say.

O ungrateful Man!

Only ungrateful?

Yes truly, both ungrateful and wicked. But could he pawn your Thing without consulting you?

B. Potuit, ut vides factum.

A. Tamen non debuit.

B. Tetigisti rem acu; sed
quid facerem?

A. Rogas? defer eum ad
præceptorem.

B. Malo pati istam in-
uriā, quam committere ut
niser vapulet..

A. Facis bene, dummodo
reddat tuum.

B. Reddet, spero.

A. Unde redderet?

B. Ait se accepturum pe-
nūiam à patre brevi.

A. Quid si fallat te?

B. Potest fieri, sed tamen
expectabo aliquot dies quid
sit futurum, ac deinde capiam
consilium.

A. Nihil est tutius recto
consilio.

B. Meministi probè, nam
sic præceptor dictavit nobis;
sed nunquid vis aliud?

A. Ut sit bene tibi.

B. Et optimè tibi.

He could, as you see done.

Yet he ought not.

You have touched the
Thing with a Needle; but
what should I do?

Do you ask? carry him
to the Master.

I had rather suffer that
Injury, than cause that the
poor Bey be whipped.

You do well, so be he
return your own again.

He will return it, I hope.

Whence should he return it?

He says that he is about
to receive Money from his
Father shortly.

What if he should deceive
you?

It may be done, but yet I
will wait some Days what
may be, and then I will take
Advice.

Nothing is safer than good
Advice.

You remember well, for
so the Master hath dictated
to us; but would you any
thing else?

That it may be well to you.

And very well to you.

C O L L. XXX.

A. *Quis novus deauratus liber est iste, quem ostentas tam magnificè?*

B. *Terentius.*

A. *Ubi fuit impreslus?*

B. *Lutetiæ.*

A. *Quis dedit eum tibi?*

B. *Eni mea pecuniâ.*

A. *Unde natus es pecuniam?*

B. *Quæris istud stultè, quasi ego furatus sum.*

A. *Absit à me cogitare istud. Sed rogabam animi causâ.*

B. *Nec ego reprehendi dictum tuum serio; sed solemus jocari eo modo cum familiaribus.*

A. *Nihil prohibet jocari, modo Deus ne offendatur. Sed age revertamur ad propositum; de quo emisti istum Terentium?*

B. *De Clemente.*

A. *Illone circumforaneo bibliopolâ?*

B. *Maximè.*

A. *Quanti constitit?*

B. *Decem assibus.*

What new gilt Book is that, which you shew so proudly?

Terence.

Where was it printed?

At Paris.

Who gave it you?

I bought it with my own Money.

Whence got you Money?

You ask that foolishly, as though I had stolen it.

Far be it from me to think that. But I asked for my Pleasure's sake.

Nor did I blame your Saying in earnest; but we use to jest after that Manner with our Acquaintance.

Nothing binders to jest, provided God be not offended. But come let us return to our Purpose; of whom did you buy that Terence?

Of Clement.

Of that peddling bookseller?

Yes.

How much cost it?

Ten Pence.

A. Nihilne

A. Nihilne amplius?

B. Nihil omnino.

A. Profectò pretium est
vile satis, præfertim cùm sit
auratus, et adèò eleganter
compactus; erantne alii co-
dices similes?

B. Duo vel tres.

A. Deduc me, quæso, ad
llum.

B. Eamus.

Nothing more?

Nothing at all.

Truly the price is cheap
enough, especially since it
is gilt, and so finely bound;
were there other Books like
it?

Two or three.

Lead me, I pray, to him.

Let us go.

C O L L.

XXXI.

A. Nonne est hic liber
tuus?

B. Ostende mibi.

A. Agnosco meum; ubi
invenisti?

B. In Scholâ.

A. Ago tibi gratias quòd
collegeris eum.

B. Atque nunc essem no-
tandus, si vellem agere tecum
summo jure.

A. Quid ita?

B. Nescis nostras scholasti-
cas leges?

A. Ipsæ leges cupiunt
regi jure.

B. Quo jure nostræ leges
reguntur?

A. Æquitate et præcep-
toris arbitrio, qui condidit
eas nobis privatim.

Is not this Book yours?

Shew it me.

I know it to be mine;
where found you it?

In the School.

I give you Thanks that
you took it up.

But now you would be to
be set down, if I had a mind
to deal with you in strict
Law.

Why so?

Do not you know our
School Laws?

The very *Laws* desire to
be ruled by Right.

By what Right are our
Laws governed?

By Equity and the Mas-
ter's Pleasure, who made
them for us privately.

Præterea, non solet esse tam severus in eo quod peccatum est negligentia, vel obliuione.

B. Ego expertus sum saepius sic; sed quoquomodo peccaveris, causa dicenda erit coram observatore.

A. Non timeo dicere causam ubi est nihil periculi.

B. Taceo.

A. Sed, queso, quid opus est ut monitor sciat id? nam Deus non offensus est hic.

B. Age celabo.

A. Facies bene.

B. Sed heus, memento referre par pari.

A. Meminero.

Besides, he does not use to be so severe in that which is done amiss through Negligence, or Forgetfulness.

I have found it often so; but however you offend, your Cause is to be pleaded before the Monitor.

I fear not to plead my Cause where there is nothing of Danger,

I am silent.

But, I pray, what Need is there that the Monitor should know that? for God hath not been offended here.

Well I will conceal it.

You will do well.

But bark you, remember to return like for like.

I will remember.

COLL.

A. Quando repetes scholam?

B. Nescio.

A. Cur non admones patrem de eâ re?

B. Quid putas me curare?

A. Parum admodum, ut credo.

B. Profecto dicas verum.

XXXII.

When will you go again to School?

I know not.

Why do you not put your Father in mind of that Thing?

What do you think I care?

Very little, as I believe.

Indeed you say true.

A. Est

A. *Eft signi fatis te non
mare literas.*

B. *Scio legere, scribere,
oqui Latinè medioriter, quid
pus est mihi tantà scientiā?
Scio plura quām tres papistici
acerdotes.*

A. *O miserum adolescen-
tem! siccine contemnis rem
næstimabilem?*

B. *Unde videor miser
tibi?*

A. *Amice! feci tibi nul-
lum injuriam; nam quod
dixi tibi non est convitum,
ne tu accipias in malam par-
tem: sed misereor tui, quod
contemnis id quod parit felici-
tatem.*

B. *Lucrum, divitiae, et
voluptas, pariunt felicitatem.*

A. *Imò iſta fuerunt exitio
multis, tametsi divitiae sunt
donum Dei, nec nocent nisi
iis qui abutuntur. Verum
est nulla possessio pretiosior
quām virtus et cognitio ho-
nestarum rerum.*

B. *Vis concionari igitur,
ut video.*

It is *sign enough* that you
do not love Learning.

I know to read, to write,
to speak Latin indifferently;
what *Need have I* of so
much Knowledge? I know
more than three *Popish*
Priests.

O miserable *Youth!* do
you so despise a *Thing* in-
estimable?

For what do I seem mi-
serable to you?

O Friend! I have done
you no Wrong; for what
I said to you is not a Re-
proach, that you may not take
it in evil Part: But I pity
you, that you contemn that
which produceth Happiness.

Gain, Riches, and Plea-
sure, produce Happiness.

Nay these *Things* have
been *Destruction* to many,
altho' Riches are the *Gift of*
God, and do no Hurt unless to
those who abuse them. But
there is no Possession more
precious than *Virtue* and the
Knowledge of honest *Things*.

You will *preach* then, as
I see.

A. Utinam audivisies di-
vinas conciones diligenter.

B. Hem obtundis me,
nunquid vis?

A. Ut Deus det tibi bo-
nam mentem.

B. Fortasse est tibi magis
opus eā quām mibi.

A. Vale.

I wish you had heard
godly Sermons diligently.

Oh you deafen me, would
you any Thing?

That God would give you
a good Mind.

Perhaps you have more
need of that than I.

Farewel.

C O L L.

XXXIII.

A. Miror quid tibi velis,
tu es semper fere otiosus, aut
garris aut ineptis.

B. Quid vis faciam?

A. Stude diligenter.

B. Cur mones me iſtud?

A. Pro meo amore in te,
tuāque utilitate.

B. Mones fruſtrā.

A. Quid ita?

B. Quia animus non est
in literis.

A. Quid velles ergo?

B. Discere aliquam artem
optam ingenio meo.

A. Jamne cogitasti que-
nam ars placeat tibi potissi-
mum?

B. Jampridem.

I wonder what you mean,
you are always almost idle,
you either prate or play the
Fool.

What would you that I
should do?

Study diligently.

Why do you admonish me
to that?

Out of my love to you,
and for your own Good.

You admonish in vain.

Why so?

Because my Mind is not
for Learning.

What would you then?

Learn some Trade suitable
to my Genius.

Have considered already
what Trade may please you
best?

Long since.

A. Cur

A. Cur ergo non admones patrem?

B. Nunquam ausus sum.

A. Cur non?

B. Vereor ne irascatur mibi.

A. Roga præceptorem ut dicat illi.

B. Imdoro te, dic præceptori meis verbis, nam *ver*cundia prohibet me. Facies quod rogo?

A. Faciam certè, idque libentissimè; nam tædet me valde videre te adeo remisum.

B. O quām gratum feceris mihi!

A. Sed præceptor vocabit te.

B. Quid tum? occasio oblata reddet me audacem ad aperiendam meam mentem liberè.

A. Judicas rectè.

B. Fac tu igitur, memineris tui promissi, deinde renuncia quid ille responderit.

A. Alioquin effem inutilis nuncius tibi.

Why then do not you acquaint your Father?

I never durst.

Why not?

I am afraid lest he should be angry with me.

Ask the Master that he may tell him.

Nay I beseech you, tell the Master in my Words, for *Bashfulness* hinders me. Will you do what I ask?

I will do it certainly, and that very willingly; for it troubles me very much to see you so careless.

O how acceptable a Thing will you do me!

But the Master will call you.

What then? an Occasion offered will make me bold to open my Mind freely.

You judge rightly.

See you then, that you be mindful of your Promise, afterwaras report what he shall have answered.

Otherwise I shall be an useleſs Messenger to you.

C O L L. XXXIV.

A. Euge, *audi vi sororem tuam nupfisse.*

B. *Audisti verum.*

A. *Quis est maritus ejus?*

B. *Quidam civis Lugdunensis, progenitus honestis parentibus.*

A. *Estne dives?*

B. *Sic habetur, sed tamen meus pater facit hæc longè pluris: Primum, quod sit bene moratus adolescens; deinde, quod sit non solum doctissimus, sed etiam amantissimus bonarum literarum; denique, quod sit verus cultor Dei, et summus observator Christianæ religionis.*

A. *Narras mibi egregios titulos adolescentis. Ofelicem sororem!*

B. *Dixeris felicem sanè, haud abs re, siquidem sic agnoscat illud bonum perpetuò, ut meminerit semper profectum esse ex bonitate Dei, atque ob id agat ei immortales gratias.*

O Brave, *I have heard*
that your Sister is married.

You have heard true.

Who is her Husband?

A certain Citizen of Lyons, born of honourable Parents.

Is he rich?

So he is accounted, but yet my Father makes these Things of far more value: First, that he is a well moral'd young Man; then that he is not only very learned, but also a very great Lover of Learning; lastly, that he is a true Worshipper of God, and a very great Observer of the Christian Religion.

You give me an excellent Character of the young Man. O happy Sister!

You may call her happy indeed, not without Reason, if she so acknowledge that Blessing continually, that she may always remember it to have proceeded from the Goodness of God, and for this should give to him immortal Thanks.

A. Credo

A. Credo facturam illud.

B. Ita spero quidem, sic enim instituta est à parentibus in Christianâ doctrinâ.

A. Sed jam domestica negotia revocant me alio, ergo vale.

B. Vale tu quoquid, sed memento dicere salutem plurimam meis verbis tuis omnibus, præcipuè patri matrice, et ipsi novæ nuptæ, et dicio me gratulari illi faustum hoc conjugium.

A. Faciam, et quidem libentissime.

I believe she will do that. So I hope indeed, for so she has been instructed by her Parents in the Christian Doctrine.

But now domestic Benefits calls me another Way, therefore farewell.

Fare you well too, but remember to give my best Service to all your Friends, especially to your Father and Mother, and the new married Lady, and tell her that I congratulate her upon this happy Wedding.

I will do it, and indeed very willingly.

C O L L.

XXXV.

A. Quot annos natus es?

B. Tredecim, ut accepi à matre. Quot annos natus es tu?

A. Non tot.

B. Quot igitur?

A. Duodecim.

B. Sed quotum annum agit frater?

A. Octavum.

B. Quid ait? loquitur Latinè.

How many Years old are you?

Thirteen, as I have heard from my Mother. How many Years old are you?

Not so many.

How many then?

Twelve.

But what year is your Brother going on?

The Eighth.

What say you? he speaks Latin.

A. Quid.

A. Quid miraris? habemus semper domi pædagogum et doctum et diligentem, qui docet nos semper loqui Latinè, effert nihil Anglicum nisi causâ declarandi aliquid; quinetiam non audeamus alloqui patrem nisi Latinè.

B. Nunquam loquimini igitur Anglicè?

A. Solum cum matre id quæ certâ quâdam horâ cùm illa jubet nos vocari ad se.

B. Quid agitis cum familiâ?

A. Loquimur raro cum familiâ, et quidem tantùm in transitu, et tamen famuli ipsi alloquuntur nos Latinè.

B. Quid ancillæ?

A. Si quando usus postulat ut alloquamur eas utimur sermone Anglicano, ut sollemus facere cum matre.

B. O vos felices, qui docemini iam diligenter!

A. Est gratia Deo, cuius dono habemus patrem qui curat nos erudiendos iam accurate.

Why do you wonder? we have always at home a Master both learned and diligent, who teacheth us always to talk Latin, utters nothing English, unless for the sake of explaining something; moreover, we dare not speak to our Father but in Latin.

Do you never speak then in English?

Only with our Mother, and that at a certain Hour when she orders us to be called to her.

What do you with the Family?

We talk rarely with the Family, and indeed only in passing, and yet the Servants themselves speak to us in Latin.

What do the Maids?

If at any Time Need requires that we should speak to them, we use the English Tongue, as we use to do with our Mother.

O happy you, who are taught so diligently!

Thanks be to God, by whose Gift we have a Father who takes care we be instructed so accurately.

B. Certè

B. Certè laus et honor
ejus rei debetur coelesti patri
unico.

A. Sed quid agimus? jam
audio catalogum recitari.

B. Festinemus igitur.

Certainly the Praise and
Honour of that thing is due to
our heavenly Father only.

But what do we? now I
hear the Bill calling over.

Let us hasten then.

C O L L.

XXXVI.

A. Venitne pater ad mer-
catum?

B. Convenit me hodie
manè cùm surgerem è lecto.

A. Petisti nihil ab eo?

B. Imò, pecuniam.

A. Et dedit tibi?

B. In præsentiâ.

A. Quantum obsecro?

B. Viginti asses.

A. Papæ! viginti asses,
qui fit ut audeat committere
tantum pecuniæ tibi?

B. Quia novit me esse fru-
gi dispensatorem, siquidem
semper redbo illi rationem us-
que ad teruncium.

A. Sed impetravisti ægrè
fortasse?

B. Imò facillimè, atque
cum gratiâ.

Is your Father come to the
Market?

He came to me to Day
Morning when I was rising
out of Bed.

Did you ask nothing of
him?

Yes, Money.

And did he give to you?

Instantly.

How much I pray?

Twenty Pence.

O strange! twenty Pence,
how comes it to pass that he
dare trust so much Money to
you?

Because he knows me to be
a good Husband, since I al-
ways give him an Account
even to a Farthing.

But you got it difficultly
perhaps?

Nay very easily, and with
a good Will.

A. Q!

A. O mitem parentem!

B. Certè mitissimum.

A. Sed ut redeamus ad rem, quid facies istâ pecuniâ?

B. Emam libros, et alia necessaria mibi.

A. Potesne dare mutuo mihi aliquid?

B. Possum modo eges.

A. Nisi egerem, non peterem.

B. Quantum vis accipere à me?

A. Quinque asses.

B. Accipe.

A. O verum amicum!

B. Non est verus amicus qui non juvat amicum in tempore, si habet unde juvet.

A. Certus amicus, ut est in proverbio, cernitur in incertâ re.

B. Quando reddes mutuum?

A. Ubi primùm pater venerit in hanc urbem.

B. Quando speres venturum?

A. In mercatu proximo, nempe, ad octavum diem Octobris.

O mild Father!

Certainly very mild.

But that we may return to the Matter, what will you do with that Money?

I will buy Books and other Things necessary for me.

Can you lend me some?

I can if you want.

Unless I wanted, I should not ask.

How much will you have of me?

Five Pence.

Take them.

O true Friend!

He is not a true Friend who does not help his Friend in Time, if he has whence he may help him.

A sure Friend, as it is in the Proverb, is seen in a doubtful Matter.

When will you return the Loan?

As soon as my Father shall come into this City.

When may you hope him to come?

On the next Market, to wit, on the Eighth Day of October.

C O L L. XXXVII.

A. Nescis *vetitum esse*
oqui *submissè* inter nos?

Do not you know that it
is forbidden to speak low
among ourselves?

B. Quidni scirem, *cum*
præceptor *inculcat* nobis *cau-*
cas ejus rei *tam* *sæpe*?

Why should I not know,
when the Master inculcates
upon us the Causes of this
Thing so often?

A. Cur *igitur* faciebas
contrà *modò*?

Why then did you do the
Contrary just now?

B. Quia *Isaacus* cæperat
alloqui me.

Because Isaac began to
speak to me.

A. Quid *tum*? debuisti
admonere illum, *non* imitari.

What then? you ought to
admonish him, not to imitate
him.

B. Debui, *sed* tunc *non*
venit mihi in mentem.

I ought, but then it did not
come into my mind.

A. Sed interim es *notan-*
dus.

But in the mean time you
are to be set down.

B. Minimè *verò*, nisi *vis*
esse *severior* *ipso* *præceptore*.

No indeed, unless you will
be severer than the Master
himself.

A. Dic *mibi* *causam*.

Tell me the Reason.

Because the Master forbids
any one to be set down, who
voluntarily shall acknowledge
his Fault, provided it be not
such a Fact as is forbidden by
the Word of God.

Is it not commanded by
God that we should obey our
Parents?

That is the Fifth Com-
mandment of the Decalogue.

A. Nonne *præceptum* *est*
à Deo *ut* *obediamus* *parenti-*
bus?

B. Illud *est* *quintum* *præ-*
ceptum *decalogi*.

A. At-

A. Atqui, ut habemus in catechismo, istud præceptum patet latius; nam sub nomine parentum complectitur præceptores, magistratus, et denique omnes quibus Deus subjecit nos.

B. Evidem non nego esse vera quæ narras, sed malo consulere præceptorem, quam disputare tecum, alioquin induceres me in majus malum, quod est vitium contentionis, multò magis vitium à præceptore.

A. Dicis æquum, memineris igitur admonere præceptorem.

B. Ne putes me oblitum, præsertim cum mea res agatur.

But, as we have it in our Catechism, that Commandment extends farther; for under the Name of Parents it comprehends Masters, Magistrates, and finally all to whom God hath subjected us.

Truly, I do not deny those Things to be true which you say, but I had rather consult the Master, than dispute with you; otherwise you would lead me into a greater Evil, which is the Vice of Contention, much more forbidden by the Master.

You say just, remember then to put the Master in mind.

Do not think that I will forget, especially when my own affair is in agitation.

COLL.

XXXVIII.

A. Heus puer!

B. Hem, præceptor, quid vis?

A. Pone libros, studiisti satis toto die; para te, ut eamus ambulatum.

Soho, Boy!

Anon, Master, what would you?

Lay by your Books, you have studied enough all Day; prepare yourself, that we may go a walking.

B. Nonne

B. Nonne præstaret à
cænâ?

A. Exercitatio corporis
est salubrior ante cibum.
Narrā dictum Socratis in
am sententiam.

B. Cùm Socrates ambu-
aret contentiùs usque ad
vesperem, interrogatus qua-
e faceret id, respondit, je-
bisonare famem ambulan-
to, quò cenaret meliùs.

A. Meministi probè, quis
et auctor?

B. Cicero; sed quò pro-
libimus, præceptor?

A. Extra urbem.

B. Mutabóne calceos?

A. Muta, ne conspergas
itos novos pulv're; sume
tiam umbrellam, ne ardor
olis infusget faciem tibi.

B. Adsum paratus jam.

A. Nunc sanè prodeau-
nus.

B. Vocabóne unum co-
nitem aut alterum ex vici-
iâ?

A. Admoñes rectè, sic
nim deambulatio erit ju-
nior, nam conferatis fer-
tones inter vos per viam,
et colludetis alicubi sub
imbrâ.

Were it not better after
Supper?

The Exercise of the Body
is wholesomer before Meat.
Repeat the saying of Socrates
to that purpose.

When Socrates walked
hard until Evening, being
asked why he did that, he
answered, that he got him-
self a Stomach by walking,
that he might sup the better.

You have remembered
well, who is the Author?

Cicero; but whither
shall we go, Master?

Without the Town.

Shall I change my Shoes?

Change them, lest you
sprinkle these new ones
with Dust; take likewise
your Shade, lest the Heat of
the Sun tan your Face for
you.

I am here ready now.
Now truly let us go out.

Shall I call one Compan-
ion or other out of the
Neighbourhood?

You admonish well, for
so the Walk will be plea-
santer, for you will hold
Discourse between yourselves
by the way, and will
play somewhere in the
Shade.

B. Sic

B. Sic etiam appetentia cibi excitabitur.

A. Ego præcedam lento gradu; ubi nactus eris comites, vos sequimini me per ripariam portam.

B. Expectabis nos illuc igitur?

A. Certò.

B. Quid si invenero nullos comites?

A. Nihilominus sequere me, audifine?

B. Audivi, præceptor.

So also a Stomach to our Meet will be gotten.

I will go before with a slow Pace; when you shall have found Companions, do you follow me through the Water Gate.

Will you stay for us there then?

Certainly.

What if I shall find no Companions?

Nevertheles follow me, did you hear?

I did hear, Master.

COLL.

XXXIX.

A. Cur absuisti hodie manu?

B. Eram occupatus.

A. In quo negotio?

B. In scribendis literis ad matrem.

A. Quid opus erat scribere illi?

B. Quia scripserat ad me.

A. Rescripsisti ergo?

B. Loqueris propriè.

A. Unde misit tibi literas?

B. Rure, nempe, ex villâ nostrâ.

A. Quando profecta est.

Why were you absent to day Morning?

I was busy.

In what Busines?

In writing Letters to my Mother.

What Need was there to write to her?

Because she had written to me.

You wrote back then?

You speak properly.

Whence did she send you the Letter?

From the Country, to wit, from our Country-house.

When did she go into the Country?

B. Su-

B. Superiore hebdomade.

A. Quid agit ruri?

B. Curat nostra rustica negotia.

A. Quid potissimum?

B. Præparat ea quæ sunt opus ad proximam vindemiam.

A. Agit prudenter.

B. Quemodo probabis istud?

A. Nam in omnibus rebus præparatio diligens est adhibenda.

B. Quis docuit te istud?

A. Quidam pædagogus dictavit ē Cicerone.

B. Quâ occasione?

A. Cum admoneret me, ut pararem me diligenter ad reddendum pensum postero die.

B. Profectò admonebat rectè.

A. Sed revertamur ad propositum; non habetis villicum ad curanda vestra rustica negotia?

B. Imo, habemus et villicum, et famulos, et ancillas.

A. Quid opus est igitur operâ tuæ matris?

Last Week.

What doth she do in the Country?

She takes care of our Country Business.

What chiefly?

She prepares those Things which are needful to the next Vintage.

She does prudently.

How will you prove that?

For in all Things a diligent Preparation is to be used.

Who taught you that?

A certain Master dictated it out of Cicero.

Upon what Occasion?

When he admonished me, that I should prepare myself diligently to say my Task the next Day.

Truly he admonished well.

But let us return to the Purpose; have you not a Bailiff to take care of your Country Business?

Yes, we have both a Bailiff, and Men Servants, and Maidens.

What Need is there then of the Assistance of your Mother?

B. Quòd

B. Quòd novit meliùs
providere omnibus rebus
quàm isti imperiti ruricolæ.

Because *she* knows better
to provide for all Things
than those unskilful Coun-
trymen.

A. Nihilne ampliùs?
B. Sine me finire propon-
satum.

Nothing more?
Suffer me to finish my
Purpose.

A. Putabam te absolu-
visse.

I thought *you* had done.

B. Etiam, ut audivi ex
patre, præcipua cura do-
mini requiritur in admini-
strandâ re familiari.

Moreover, as I have
heard of my Father, the
chief Care of a Master is
required in managing his
Estate.

A. Ergo tuus pater de-
beret esse potius ad villam.

Then your Father ought
to be rather at the Coun-
try-house.

B. Non potest.
A. Quid prohibet?
B. Quia est totus occu-
patus in suâ arte.

He cannot.

What binders?

Because he is wholly em-
ployed in his Trade.

A. Capit majorem fruc-
tum ex eâ re, ut opinor.

He gets greater Profit
from that Thing, as I suppose.

B. Quis dubitat?
A. Iude fit ut relinquat
curam domesticæ rei uxori.

Who doubts?

Thence it is that he
leaves the Care of his Do-
mestic Affairs to his Wife.

B. Est omnino sic.
A. Sed quando mater
revertetur?

It is just so.

But when will your Mo-
ther return?

B. Vix ante vindemiam
perfectam.

Hardly before the Vin-
tage be finished.

A. Nonne tu ibis vin-
demiatum?

Will not you go to ga-
ther Grapes?

B. Accersar brevi à matre, ut spero. Sed, quæsote, quid cogitamus? Jam omnes currunt in Scholam.

A. Bene res est, curramus et nos, ne simus postremi.

I shall be sent for *shortly* by my Mother, as I hope. But, I pray you, what do we think of? Now all run into the School.

The Thing is well, let us run too, lest we should be the last.

C O L L. XL.

A. Atat! ecce nunc eftis capti, non fatemini?

B. Certe, fatemur ingenuè, sed non dicebamus mala verba; quæsot te, mi condiscipule, noli notare nos.

A. Quid garriebatis? Audivi nescio quid de jentaculo.

B. Illud eft, loquebamur de jentaculo; quia fanulus non dedit nobis in tempore.

A. Puto id fuisse, nec certè eft valde magnum malum, niſi quòd sunt otiosa verba.

B. Sed loquebamur Latinè.

A. Audivi, sed non erat tempus fabulandi; nam, ut scitis, hoc pusil-

Aha! See now you are catched, do you not confess?

Truly we confess ingenuously, but we did not say bad Words; I pray you, my School Fellow, do not set us down.

What were you prating of? I heard I knew not what of Breakfast.

That is it, we did talk of Breakfast; because the Servant did not give us it in Time.

I think that was it, neither certainly is it a very great Evil, but that they are idle Words.

But we spoke Latin.

I heard, but it was not a Time for talking; for, as you know, this little

lum temporis à merendâ
debet esse valde pretiosum
vobis, quum sit dicatum
studio; scilicet, ut quisque
preparet se ad reddenda
ea præceptoribus quæ præ-
scripserint. Nonne dico
verum?

B. Certè dicas verum,
debuissimus legere simul de
Testamento, quæ oportebit
reddere mox; sed ignosce
quæso, suavissime condisci-
pule, erimus posthac pru-
dentiores, et faciemus nos-
trum officium diligentius.

A. Si feceritis sic, præ-
ceptor amabit vos; nonne
videtis quemadmodum diligat
bonos pueros, et studiosus?
nec diligit solum, sed laudat
et remuneratur.

B. Scimus ista et experi-
mur quotidie.

A. Mementote ergo, et
facite promissa.

B. Tacebis banc culpam
igitur?

A. Tacebo, sed eâ lege,
ut caveatis recidere.

little Time after the After-
noon's Repast ought to be
very precious to you, seeing
it is dedicated to Study; to
wit, that every one might
prepare himself to say those
things to the Masters which
they have set us. Do not
I say true?

Certainly you say true,
we ought to have read to-
gether out of the Testa-
ment, what we must say
by and by; but pardon us,
I pray, most sweet School-
Fellow, we will be here-
after more prudent, and
will do our Duty more dili-
gently.

If you will do so, the Ma-
ster will love you; do not
you see how he loves good
Boys, and the studious?
nor does he love them only,
but commends and rewards
them.

We know these Things
and experience them daily.

Remember then, and do
your Promises.

Will you conceal this
Fault then?

I will conceal it, but on
this condition, that you
have a Care of falling into
it again.

B. Cave-

B. Cavebimus, *Christo*
faavente.

We will take heed, *Christ*
favouring.

C O L L. XLI.

A. Quid mater dedit tibi
in merendam?

What did your Mother
give you for your Afternoon's
Repaſt?

B. Vide.

See.

A. Est caro, sed quæ-
nam?

It is *Fleſh*, but what?

B. Bubula.

Beef.

A. Utrum eſt recens, an
ſalita?

Whether is it fresh, or
ſalt?

B. Eſt bubula ſalita.

It is *Beef* ſalted.

A. Utrum eſt pinguis, an
macra?

Whether is it fat, or
lean?

B. Eho inepte, nonne
vides eſſe macram?

Ho you *Simpleton*, do not
you ſee it to be lean?

A. Annon malles eſſe vi-
ulinam, aut vervecinam?

Had you not rather it to
be *Veal*, or *Mutton*?

B. Utraque eſt bona, ſed
ræ cæteris bœdina placet
ibi, præſertim aſſa.

Both is good, but above
the rest *Kid* pleaſes me,
eſpecially roaſted.

A. Hem delicate, ha-
bene tam doctum pala-
m?

Ho you dainty little Fel-
low, have you ſo learned a
Palate?

B. Dico ut ſentio, non
im eſt mentiendum.

I ſpeak as I think, for
we muſt not lie.

A. Mendacia abſint à
bis, nam ſumus filii Dei,
fratres *Christi*, qui eſt
ritas ipsa, ut ipſe, lo-
cens de ſe, teſtatur.

May Lies be far from us,
for we are the Sons of God,
and the Brethren of *Christ*,
who is Truth iſtelf, as he,
ſpeaking of himſelf, wit-
neſſeth.

B. Sed *ad rem*, amo
suillam aspersam modico sale,
et bene coctam.

A. O mirificam gratiam Dei ! qui dat nobis tot genera opsoniorum et tam bona.

B. Quot pauperes putas
esse in hac urbe, qui vicitant hordeaceo pane solo,
neque tamen ad saturitatem?

A. Non dubito esse multos, praesertim tantam caritatem annonae.

B. Itaque quantas gratias debemus agere Deo, in tantam copiam bonarum rerum?

A. Magnificè prædicemus ejus beneficia igitur, atque interim precemur ut misereatur inopiae suorum pauperum.

B. Utinam ipse afficiat corda nostra suo spiritu penitus ad eam rem.

A. Ita precor.

But to the Matter, I love
Pork sprinkled with a little
Salt, and well boiled.

O the wonderful Favour
of God ! who gives us so
many Kinds of Victuals,
and so good.

How many Poor do you
think there are in this City,
who live on Barley Bread
only, neither yet to Fulness?

I do not doubt there are
many, especially in so great
a Dearth of Victuals.

Therefore how great
Thanks ought we to give
to God, in so great Plenty of
good Things?

Let us highly extol his
Benefits then, and in the
mean time let us pray that
he would pity the Wants of
his Poor.

I wish he would move
our Hearts by his Spirit
thoroughly to that Thing.

So I pray.

COLL. XLII.

A. Quid rides?

B. Nescio.

A. Nescis ! est magnum
signum stultitiae.

What do you laugh at?

I know not.

You know not ! it is
great Sign of Folly.

B. Voca

B. Vocas me stultum igitur?

A. Minime vero, sed dico tibi esse argumentum stultitiae, cum quis ridet, et nescit causam ridendi.

B. Quid est stultitia?

A. Si evolvas Catonem diligenter, invenies istud quod queris.

B. Nunc non habeo Catonem meum, et volo agere aliam rem.

A. Quod negotium habes?

B. Habeo aliquid de rudimentis ediscendum.

A. Interim, queris fabulari, ineptule?

B. Dic mibi, quæso, de stultitiâ in Catope.

A. Est summa prudentia simulare stultitiam loco; annon didicisti hoc?

B. Imò, sed non recordabar.

A. Quum fueris domi, inspice librum tuum.

B. O quantas gratias ago tibi! ego proponam istam quæstionem alicui, qui non poterit respondere mibi, et sic erit vicitus.

Voca

Do you call me Fool then?

No indeed, but I tell you it is an Argument of Folly, when any one laughs, and knows not the Cause of his laughing.

What is Folly?

If you would turn over Cato diligently, you will find that which you want.

Now I have not my Cato, and I want to do another Thing.

What Busines have you?

I have something out of the Rudiments to be learned.

In the mean time, do you seek to talk, you Simpleton?

Tell me, I pray, of Folly in Cato.

It is the greatest Prudence to feign Folly in a proper Place; have not you learnt this?

Yes, but I did not remember it.

When you shall be at home, look upon your Book.

O how great Thanks I give you! I will propose that Question to somebody, who will not be able to answer me, and so will be overcome.

D 2

A. Tace

A. *Tace puer, tace, et studeto ne vapules.*

B. *Non multūm euro, ego teneo prælectionem feré.*

A. *Nisi taceas, dicam observatori, qui notabit te statim.*

B. *Mane, mane, dicam nihil ampliūs.*

A. *Sed memento id quod dixi tibi.*

B. *Quidnam est?*

A. *Ne rideas unquam sine causā.*

B. *Sed non est malum ridere.*

A. *Non dico istud.*

B. *Quid igitur?*

A. *Est stultum ridere sine causā.*

B. *Nunc intelligo.*

A. *Recordare sæpe.*

Hold your Tongue Boy, hold your Tongue, and study lest you be whipped.

I do not much care, I have my Lesson almost.

Unless you hold your Tongue, I will tell the Monitor, who will set you down presently.

Stay, stay, I will say nothing more.

But remember that which I said to you.

What is it?

That you would not laugh at any time without cause.

But it is not wicked to laugh.

I do not say that.

What then?

It is foolish to laugh without cause.

Now I understand.

Remember often.

C O L L. XLIII.

A. *Scribis serio, an in-
epitis?*

B. *Equidem scribo serio,
nam cur abuterer meo tem-
pore? sed cur rogas istud?*

A. *Quia vidi aliquando
cūm scriberes melius*

Do you write in earnest, or play the Fool?

Truly I write in earnest, for why should I abuse my time? but why do you ask that?

Because I have seen sometimes when you could write better.

B. *Scribo*

B. Scribo interdum me-
lius.

A. Qui fit igitur, ut
scribis nunc tam male?

B. Adjumenta scribendi
benè defunt mihi.

A. Quænam?

B. Bona charta, bonum
atramentum, et bona pen-
na; nam haec charta, ut
vides, perfluit miserè, atra-
mentum est aquosum et
subalbidum, penna mellis,
et male parata.

A. Cur non providisti
omnia ista mature?

B. Pecunia defuit mihi,
et etiam nunc deest.

A. Incidisti in istud vul-
gare proverbium, Omnia
defunt illi cui pecunia de-
est.

B. Sic agitur mecum.

A. Sed quando speras te
accepturum?

B. Meus pater mittet
ad me, aut ipse veniet in
proximo mercatu.

A. Ego volo juvare te
interea.

I write sometimes better.

How comes it to pass then,
that you write now so
badly?

The Helps of writing
well are wanting to me.

What?

Good Paper, good Ink,
and a good Pen; for this
Paper, as you see, sinks
miserably, my Ink is wa-
terish and whitish, my Pen
soft, and badly made.

Why have you not pro-
vided all these Things in
Time?

Money was wanting to
me, and even now is want-
ing.

You have fallen upon
that common Proverb, All
Things are wanting to him
to whom Money is want-
ing.

So it fareth with me.

But when do you hope
that you will receive?

My Father will send to
me, or will come himself
the next Market.

I will help you in the
mean time.

B. Siquidem potes id, afferis me magno beneficio.

A. Accipe hos sex ases ad emendam chartam, et alia necessaria.

B. Quām verē illud dictum est, Amicus certus certit in incertā re? sed quid impellit te ut facias tam benigne mihi ultro?

A. Illa charitas Dei, quae, ut Paulus ait, effusa est in nostris cordibus.

B. Vis divini Spiritus est mira, qui est autor ejus caritatis; sed interim cogitandum est mihi, quomodo referam tibi gratiam.

A. Est parva res, omittit istam cogitationem, tantum reddi mutuum, quum erit commodum tibi.

B. Reddam, ut spero, propediem.

A. Eamus ad precationem, ne notemur.

B. Adde unum si placet.

A. Quid est?

B. Ne mittamur incoenati cubitum hodie.

A. Ha, ha, he.

If indeed you can do this, you will oblige me with a great Kindness.

Take these six Pence to buy Paper, and other Things necessary.

How truly was that said, A sure Friend is seen in a doubtful Matter? but what moveth thee that thou shouldest do so kindly to me of thy own accord?

That Love of God, which, as Paul says is shed abroad in our Hearts.

The Force of the divine Spirit is wonderful, which is the Author of that Charity; but in the mean time I must think, how I may return you the Favour,

It is a small Thing, lay aside that Thought, only return what is lent when it shall be convenient for you.

I shall return it, as I hope, forthwith.

Let us go to Prayer, let we be set down.

Add one thing if you please.

What is it? Lest we should be sen: superless to bed to day.

Ha, ha, he.

C O L L. XLIV.

A. Quotâ horâ surrexisti hodie?
 B. Paulo ante quintam.
 A. Quis exercefecit te?
 B. Nemo.
 A. An cæteri surrexerunt?
 B. Nondum.
 A. Non ivisti excitatum illos?
 B. Non ivi.
 A. Quamobrem?
 B. Nescio, nisi quia non putabam illud pertinere ad me.
 A. Annon illi excitant te interdum?
 B. Imò sœpissime.
 A. Debuisti igitur facere simile.
 B. Debui fateor.
 A. Memento igitur ut facias posthac.
 B. Meminero Deo juvante.
 A. Sed quid fecisti ex quo surrexisti è lecto?
 B. Primum precatus sum cœlestem patrem, flexis genibus, in nomine filii ejus nostri Domini Jesu Christi.

At what a Clock did you rise to day?
 A little before Five
 Who awaked you?
 No body.
 Have the rest risen?
 Not yet.
 Did not you go to call them?
 I did not go.
 What for?
 I know not, unless because I did not think that to belong to me.
 Do they not call you sometimes?
 Yes very often.
 You ought then to have done the like.
 I ought I confess.
 Remember then that you do it hereafter.
 I will remember God helping.
 But what have you done since you rose out of Bed?
 First I prayed to my Heavenly Father, upon my bended Knees, in the Name of his Son our Lord Jesus Christ.

A. Bene factum, quid postea?

B. Deinde ornavi me, et curavi meum corpus mediocriter, ut decent Christianum; postremo, contuli me ad quotidiana studia.

A. Si pergas sic facere, ne dubites quin Deus adiuvet tua studia.

B. Juvit me semper adhuc pro ejus benignitate, nec derelinquet me ut spero.

A. Loqueris recte, non frustrabit tuam spem.

B. Superiore anno didici in Catone, Retine spem, spes una nec relinquit hominem morte.

A. Fecisti bene quod retinueris, nam est egregia sententia, et digna Christiano.

B. Atqui autor ejus libri non fuit Christianus.

A. Non fuit, est certares.

B. Unde igitur sumpsit tot egregias sententias?

Well done, what afterwards?

Then I dressed me, and took care of my Body indifferently, as becomes a Christian; lastly, I betook myself to my daily Studies.

If you go on so to do, do not doubt but God will help your Studies.

He hath helped me always hitherto out of his Kindness, nor will he leave me as I hope.

You say rightly, he will not frustrate your Hope.

The last Year I learned in Cato, Retain Hope, Hope alone does not leave a Man in Death.

You have done well that you have retained it, for it is an excellent Saying, and worthy of a Christian.

But the Author of that Book was not a Christian.

He was not, it is a certain thing.

Whence then did he take so many excellent Sentences?

A. Maximè ex ethnicis philosophis; nam et ipsi illuminati divino spiritu dixerunt plurima quæ sunt consentanea verbo Dei, quod tu quoquè potes videre aliquando, si prosequaris studium literarum.

B. Ego prosequar, ut spero, dummodo Deus det patri longiorem vitam.

A. Precare diligenter, et ex animo, ut illud contin-
gat.

B. Precor id quotidie sape.

A. Dominus Deus det tibi perseverantiam in omni bono opere.

B. Precor tibi idem quod optas mibi, et ago gratias, quod monueris me tam frater-
nè.

Chiefly out of the Heathen Philosophers; for even they being enlightened with the Divine Spirit have said very many Things which are agreeable to the Word of God, which you also may see sometime, if you follow the Study of Letters.

I shall follow it, as I hope, provided God give my Father a longer Life.

Pray diligently, and from your Soul, that this may happen.

I pray for that every Day often.

May the Lord God give you Perseverance in every good Work.

I pray for you the same that you wish me, and I give you Thanks, that you have admonished me so fraternally.

C O L L. XLV.

A. Salve, condiscipule.

B. Sis tu salvis quoquè.

A. Quota hora est?

B. Audies quintam mox.

God save you, School-
fellow.

Be you safe too.

What o'Clock is it?

You will hear Five by
and by.

A. Bene habet, aderimus
mature satis.

B. Gaudeo me occurrisse
tibi, ut colloquamur euntes,
Latine tanti per.

A. Sane ea est utilis et
jucunda exercitatio.

B. Quoties incido in ali-
quem ex ipsis dissolutis ne-
bulonibus, mallem offendisse
rhedarium, nam non licet
mihi per eos cogitare aliquid
in via.

A. Nil mirum, nam ferè
sunt ejusmodi, ut neque
velint loqui quidpiam boni,
neque sustineant audire.

B. Quid agas cum illis,
qui curant nihil, nisi ut ex-
pleant suas libidines?

A. Crepant nihil aliud
nisi suas cupedias et com-
potationes in privatis cau-
ponulis.

B. Irrident nos etiam
plenis buccis, quod loqui-
mur Latine per vicos; sed
illud est pessimum omium,
quod nunquam patiuntur se
admoniri.

It is well, we shall be
present time enough.

I am glad I met you,
that we may talk together
as we go, in Latin, a little.

Truly that is an useful
and pleasant Exercise.

As often as I light upon
any of these loose Knaves,
I had rather have found a
Carter, for it is not per-
mitted me for them to think
of any thing in the way.

No wonder, for com-
monly they are of that Sort,
that they neither will speak
any good thing, nor endure
to hear it.

What can you do with
them, who regard nothing,
but that they may satisfy
their own Lusts?

They chatter of nothing
else but their own Dainties,
and Clubs in private Ale-
houses.

They laugh at us too
with full Cheeks, because
we talk Latin in the Streets;
but that is the worst of all,
that they never suffer them-
selves to be admonished.

Si in hoc si in

videt tanta cura ad

modum

A. 1

T. 1.

2. C.

A. Quia

A. *Quia, scilicet, ut propheta ait, timor Dei non est ante oculos eorum.*

B. *Si occuperis commoneare quid amicè, audies statim, Tace, concionator, obtundis me; quod si dixeris, deferam te ad præceptorem, aut ad obseruatorē; O! egone curo, inquiunt? tu non audes, nam si accusares me, non ferres impunē.*

A. *Imò verberabunt te continuò, si locus sit remotus ab arbitrī.*

B. *Profectō cùm quidam eorum offendisset me nuper in quodam recessū, impegit mibi duos ingentes colaphos in utramque malam, et aufugit continuò.*

A. *Quid tu faciebas interea quæso?*

B. *Quid quæris? istud fuit adeò subitum, ut vix potuerim a spicere hominem.*

A. *Sed quid pervenimus ad Scholam tam citè et sensim?*

Because, to-wit, as the Prophet says, the Fear of God is not before their Eyes.

If you shall have begun to advise them any Thing friendly, you will bear presently, Hold your Tongue, Preacher, you stun me: but if you say, I will carry thee to the Master, or to the Monitor; Oh! do I care, say they? You dare not, for if you should accuse me, you should not bear it unpunished.

Yea, they will beat you immediately, if the Place be remote from Witnesses.

Truly when one of them had found me lately in a certain retired Place, he gave me two great Slaps on each Cheek, and ran away immediately.

What did you in the mean time I pray?

What do you ask? that was so sudden, that I could scarce see the Man.

But how are we come to the School so soon and leisurely?

B. Sic solet evenire ferè confabulantibus.

A. Age, ingrediamur sine murmure et strepitu, ne offendamus studentes.

So it uses to happen commonly to those who talk together.

Come, let us enter without Noise and Stir, lest we should disturb those that are studying.

COLL. XLVI.

A. Quid ais de scalpello, quod emi tibi nudius tertius, estne bonum?

B. Imò verò est optimum, sed me miserum! perdidì.

A. Eho! quid ais, quomodo id accidit?

B. Cùm redirem foras extit māhi in vico.

A. Unde excidit?

B. E thecā meā, quam reliqui imprudenter apertam.

A. Quomodo recuperāsti?

B. Affixi chartulam statim januæ, post prandium quidam puer sextæ classis resulit mihi.

A. Utinam omnes essent tam fideles, qui reperiunt amissas res.

What say you about the Penknife, which I bought for you the other Day, is it a good one?

Ay indeed, it is a very good one, but wretched me! I lost it.

How! what say you, how did that happen?

As I was coming from abroad, it dropt from me in the Street.

Whence dropt it?

Out of my Sheath, which I left imprudently open.

How did you recover it?

I put a Note forthwith upon the Gate, after Dinner a certain Boy of the sixth Form brought it me.

I wish all were so faithful, who find lost Things.

B. Profecto sunt pauci qui restituent, si sit res aliquius pretii.

A. Et tamen id præcipitur nominatim verbo Dei.

B. Quidni? nam est species furti, si quis retineat alienam rem inventam, modo sciat cui sit reddenda.

A. At plerique putant se possidere jure, quicquid invenerint amissum.

B. Illi errant quidem gravissime.

A. Verum, ut redeamus ad sermonem incepturn, quid dedisti puero qui invenit scalpellum tuum?

B. Dedi sextantem et aliquot juglandes, laudavi eum præterea, et admonui facere idem semper.

A. Fecisti recte, enim sic reddet libentius aliás, si quid reperit; sed quid si perdidisses?

B. Tulissem aequo animo, et emissum mihi aliud.

Truly there are few who will restore, if it be a thing of any Price.

And yet that is commanded expressly by the Word of God.

Why not? for it is a Kind of Theft, if any one should keep another's Thing found, provided he know to whom it is to be restored.

But most People think that they possess by Right, whatsoever they find lost.

They mistake indeed very grievously.

But that we may return to the Discourse begun, what did you give the Boy, who found your Penknife?

I gave him a Double, and some Walnuts, I commended him besides, and admonished him to do the same Thing always.

You have done well, for so he will restore more willingly another time, if he find any Thing; but what if you had lost it?

I should have borne it with an equal mind, and would have bought myself another.

A. Tulisses ita *æquo animo*?

B. Certè non sine aliquâ molestia.

A. Non *æquo animo* igitur; *sed nolo urgere te arctus.*

B. Non sumus theologi.

A. Quid ergo?

B. Grammaticuli.

A. Et imperiti quidem.

B. Debemus precari Deum tanto diligentius, ut liberet nos per Evangelium ab tenebris ignorantiae.

A. Faciemus id verò, si pareamus sanctis admonitionibus quas audimus quotidie à præceptore, et saepe à concionatoribus, ministris divini verbi.

B. Vide quantum amisio mei scalpelli profuerit nobis.

A. Gratulor tibi duplum ob eam rem, primùm quod emerim rectè tibi, deinde quod recuperaveris amissum.

B. Habeo tibi gratiam.

Would you have borne it with so equal a Mind?

Verily not without some Trouble.

Not with an equal Mind then; but I will not urge you too closely.

We are not Divines.

What then?

Little Grammarians.

And unskilful ones indeed.

We ought to pray to God so much the more diligently that he would free us by the Gospel from the Darkness of Ignorance.

We shall do that indeed, if we obey the holy admonitions which we hear every Day from the Master, and often from the Preachers, the Ministers of the divine Word.

See how much the Loss of my Penknife hath profited us.

I congratulate you doubly for this Thing, first that I bought it well for you, and then that you recovered it being lost.

I give you Thanks.

C O L L. XLVII.

A. Non videris mibi nimis *occupatus*.

B. Mediocriter.

A. Quid *si* facias mihi duas, aut tres *pennas*?

B. Sit *satis* tibi, *si* faciam *unam*: ostende mihi *calamos*. *Profeclò* sunt *optimi*, et *ad scribendum ap-tissimi*.

A. Unde *nōstī* istud?

B. Quia sunt *amplo caule*, *firmo*, et *nitido*; *nam molles*, et *qui habent caulem breviorēm*, sunt *parum utiles ad scribendum*.

A. Gaudeo me *emisse utiliter*.

B. Non *abs re*, *sed quanti*?

A. Dedi *duos quadrantes pro his tribus*.

B. Pretium *est* *vile pro bonitate rei*; *de quo emisti*?

A. De *quodam circumforaneo*.

B. Mercatores *nostri op-pidi vendunt multò pluris*.

A. Et *tamen* audent *dicere interdum constare sibi pluris quam vendunt*.

You do not seem to me over *busy*.

Indifferently.

What if you should make me two, or three *Pens*?

Let it be *enough* for you, if I make *one*: Show me the *Quills*. Truly they are *very good ones*, and *very fit for writing*.

Whence know you that?

Because *they are of a large Barrel, firm and neat; for soft ones, and those that have a shorter Barrel, are little useful for writing*.

I am glad I brought them well.

Not without Reason, but for how much?

I gave *two Farthings* for these three.

The Price is cheap for the Goodness of the Thing; of whom did you buy them?

Of a certain Pedlar.

The Tradesmen of our Town sell them much dearer.

And yet they dare say sometimes, that they cost them dearer than they sell them for.

B. Ea

B. Ea est ferè consuetudo mercatorum, nam proficiunt nibil, nisi mentiantur admodum, ut Cicero ait.

A. Sed age, ne remorer te diutius, agamus id quod instat.

B. Expediéro cito, aspice me diligenter, ut discas.

A. Aspicio intentis oculis, sed opus esset mihi longiori spatio.

B. Illud ergo fiet in cubiculo, si uelis me invisere.

A. Quo tempore?

B. Post missiōnem scholæ, hoc est, horā nonā matutinā, vel quartā pomeridiana. Nunc habes duas penas rectè accommodatas in tuum usum, nī fallor; servabis hanc tertiam tibi in aliud tempus.

A. Accipe tibi, si placet.

B. Quin serva tibi, multæ adferuntur mihi domo.

A. Ago tibi gratias, vale.

This is commonly the Custom of Tradesmen, for they profit nothing, unless they lie much, as Cicero says.

But come, that I may not delay you any longer, let us do that which is in hand.

I shall dispatch soon, look at me diligently, that you may learn.

I look with intent Eyes, but there would be need for me of longer Time.

That then shall be done in the Chamber, if you will visit me.

At what time?

After the Dismissing of School, that is, at Nine o'Clock in the Morning, or at Four in the Afternoon. Now you have two Pens well fitted for your Use, unless I am mistaken; you shall keep this third for yourself against another Time.

Take it for yourself, if you please.

But keep it for yourself, many are brought me from Home.

I give you Thanks, farewell.

B. Sed

B. Sed heus, ne parcas
meo labore.

A. Tu quoquè utere me
et meis rebus vicissim, si
quod opus fuerit.

B. Vale, et dic salutem
patri et universæ familiae,
meo nomine.

But ho, do not spare my
Labour.

Do you likewise use me
and my Things in you Turn,
if you shall have Occasion.

Farewell, and wish Health
to your Father and all the
Family, in my name.

C O L L.

XLVIII.

A. Quid es tristis?

B. Ægroto.

A. Quid morbi est?

B. Nescio.

A. Sed tamen estne gra-
viss?

B. Non admodum, gratia
Deo.

A. Quidnam dolet tibi?

B. Caput.

A. Quid, totumne caput?

B. Non certè.

A. Quæ pars igitur?

B. Sinciput, quid fa-
ciam?

A. Quiesce, et mox eris
sanus; nam sic audi vi ex
matre, esse nullum remedium
præsentius doloribus capitis
quam quietem.

A. Atqui sunt varii morbi
capitis.

Why are you sad?

I am sick.

What Distemper is it?

I know not.

But yet is it grievous?

Not yet much, Thanks
to God.

What pains you?

My Head?

What, all your Head?

No certainly.

What Part then?

The Fore-part, what
shall I do?

Rest you, and by and by
you will be well; for so I
have heard of my Mother,
that there is no Remedy
more effectual for the Pains
of the Head than Rest.

But there are various
Distempers of the Head.

A. Et

A. Et *varia* *remedia* *fortasse*; sed *quid* *est* *fa-*
cilius *quam* *tentare* *id* *quod* *dixi* *tibi*?

B. Non *nocebit* *quidem* *experiri*, *ut* *spero*.

A. Sed *ubi* *quiescam*?

B. Domi *vetræ* *in* *lecto*.

A. Mater *non* *finet*.

B. Imò, *si* *dixeris* *te* *ægrotare*.

A. Atqui *putabit* *me* *si-*
mulare.

B. *Potest* *fieri*, *sed* *quid* *dubitas* *facere* *periculum*?

A. Das *mibi* *bonum* *confilium*.

B. Uttere, *si* *vis*.

A. Faciam *profecto*; *sed* *unum* *restat*.

B. Quid *est*?

A. Venia *impetranda* *est* *à* *præceptore*.

B. Adi *et* *pete*.

A. Quid *si* *nolit* *dare*?

B. Imò *facillimè*.

A. Qui *scis* *istud*?

B. Quia *credit* *facilè*,
nisi *iis* *qui* *fefellerunt* *eum*
aliquoties.

A. Nunquam *fefelli* *eum*
sciens.

And *various* *Remedies*
perhaps; but *what* *is easier*
than *to try* *that* *which* *I*
said *to you*?

It will not hurt *indeed*
to try, *as* *I hope*.

But *where* *shall* *I rest*?

At *your House* *in* *the Bed*.

My Mother *will not suf-*
fer *it*.

Yes, *if* *you say* *you are*
not well.

But *she* *will think* *I dis-*
semble.

It may *be*, but *why* *do*
you doubt *to make* *a Tri-*
al?

You give *me* *good Coun-*
sel.

Use it, *if* *you will*,
I will do it *indeed*; but
one Thing *remains*.

What *is it*?

Leaye *is to be asked* *of*
the Master.

Go to *him* *and ask*.

What *if* *he will not*
give it?

Yes *very easily*.

How *know you* *that*?

Because *he believes* *easily*,
unless *those* *who* *have some-*
times *deceived* *him*.

I have never *deceived*
him *knowingly*.

B. Ito igitur confiden-
ter.

A. Nunc eo.

B. Sed heus, meditare
quid sis dicturus, ne forte
hæreas loquendo.

A. Mones bene, non ac-
cedam imparatus.

Go then confidently.

Now I go.

But ho, consider what
you are to say, lest per-
chance you should stammer in
speaking.

You admonish well, I
will not approach unpre-
pared.

C O L L. XLIX.

A. Ades mibi optatus,
quærebam aliquem, qui vel-
let certare mecum, sed om-
nes currunt ad lusum; sed
quid ais?

B. Quid ego malim quam
contendere pacifice tecum de
nostris studiis? sed quid
argumentum petis certandi?
vñne repetere Tullii episto-
las?

A. Malo repetere aliquot
carmina ex Catone.

B. Quamobrem?

A. Quia aliquot prælec-
tiones restant ediscendæ mi-
bi de Catone, nam scis me
ægrotasse ferè duas heb-
domadas.

B. Memini; vis igitur
ut dicamus secundum librum
moralium distichorum?

You come to me wished
for, I was seeking some-
body who would contest with
me, but all run to play;
but what say you?

What bad I rather do
than contend peaceably with
you about our studies? but
what Subject do you desire
to contest about? will you
repeat Tully's Epistles?

I had rather repeat some
Verses out of Cato.

What for?

Because some Lessons re-
main to be gotten by me out
of Cato, for you know
I was sick almost two
Weeks.

I remember; will you
then that we say the second
Book of moral Distichs?

A. Et

A. Est nimis longus in
hanc horam.

B. Quid ita?

A. Quia ludendum est no-
bis aliquandiu, ut exercea-
mus corpus ad conservan-
dam valetudinem.

B. Repetamus igitur ter-
tium librum, quia est bre-
vissimus.

A. Sed vobis judicem.

B. Solomon est praestol,
qui sequitur me ob eam rem.

A. Vin' tu, Solomon, au-
dire nos?

S. Quid estis dicturi?

A. Tertium librum mo-
ralium distichorum.

S. Nonne dicetis al-
terni?

A. Scilicet, uterque suum
distichum.

S. Sed pueri, ne erretis,
volo audire vos tanquam
judex.

A. Cur non?

S. Ne fortasse alteruter
amicorum offendatur mea
sententia.

A. In quo eris adjutor
nobis igitur?

S. Notabo diligentur lap-
sus utriusque in chartula,
deinde referetis ad præcep-
torem.

It is too long for this
hour.

Why so?

Because we must play
sometimes, that we may
exercise the body to pre-
serve health.

Let us repeat then the
third Book, because it is
the shortest.

But I would have a
Judge.

Solomon is here, who
follows me for that matter.

Will you, Solomon, hear
us?

What are you about to
say?

The third Book of Moral
Distichs.

Will not you say in
Turns?

Yes, each his Distich.

But, Boys that you may
not mistake, I would not
hear you as a Judge.

Why not?

Left perhaps one of my
Friends should be offended
with my Sentence.

In what will you be a
Helper to us then?

I will mark diligently the
Slips of each in a little Pa-
per, and they you shall carry
it to the Master.

A. Quid

A. Quid fiet postea?

S. Adjudicabit et victoriā et præmium utri videbitur.

A. Eris igitur tantum testis nobis.

S. Sic intelligo.

A. Videtur mihi sanè optimā ratio.

B. Atque ita videtur mihi.

S. Sed unum restat.

A. Quid est?

S. Vultis præter manifestos lapsus, hæsitationes quoquè notari?

A. Sic præceptores leges de hâc re volunt.

S. Date mibi librum in manum, ut possim observare certius.

A. Tene meum.

B. Incipiamne?

A. Æquum est, quia tu provocatus es à me.

B. Audi, quæso, Solomon, sed diligenter.

S. Cave ne dicas negligenter.

What shall be done afterwards?

He will adjudge both the Victory and the Reward to whom he pleases.

You will be then only a Witness for us.

So I mean.

It seems to me indeed a very good Way.

And so it seems to me.

But one Thing remains.

What is it?

Will you besides your manifest Slips, that your Hesitations also be set down?

So the Master's Laws about this Matter will have it.

Give me the Book into my Hand, that I may observe more surely.

Take mine.

Shall I begin?

It is fair because you have been challenged by me.

Hear, I pray, Solomon, but diligently.

See you do not say negligently.

C O L L . L .

A. Gratulor tibi redditum;
quando rediisti rure?

B. Heri post meridiem.

A. Rediitne mater?

B. Quemadmodum illa
duxit me secum, ita re-
duxit.

A. Nonne venit in e-
quo?

B. Imò, et tolutario.

A. Venisti et tu in e-
quo?

B. Eram illi à pedibus.

A. Non fuit labor itine-
ris molestus tibi?

B. Fuit nulla via diffi-
lis mihi, redditio in urbem
erat adeò jucunda; quid
quæris? noluissem venire
equo.

A. Quantum distat vestra
villa hinc?

B. Quatuor milliaribus,
iisque non admodum longis.

A. Sed jam fatis de reditu,
nunc agamus aliud.

I congratulate you on
your Return; when came
you back out of the Country?

Yesterday after Noon.

Did your Mother re-
turn?

As she carried me with
her, so she brought me
back.

Did not she come on a
Horse?

Yes, and on a pacer.

Did you come too on a
Horse?

I was her Footman.

Was not the Fatigue of
the Journey troublesome to
you?

There was no way difficult
to me, the Return into
the City was so pleasant;
why do you ask? I would
not come on a Horse.

How far distant is your
Country-house from hence?

Four miles, and those not
very long.

But now enough of your
Return, now let us do some-
thing else.

Fuistine *memor* *tui* *promis-*
si? Nam rediisti *vacuus*?

B. Attuli *quantum* *uva-*
rum *potu*s.

A. *Quantum* *igitur*?

B. *Quas* *fillum*.

A. *Hui*, *quas* *fillum*! *Tibi*
uni *igitur*?

B. *Im*ò *nobis* *duobus*.

A. *Quid* *tantillum* *duo-*
bus?

B. *Non* *poteram* *ferre*
*ampli*us, *pro* *viribus* *mei*
corpusculi; *qu*òd *si* *ess*em
robustus, *asport*â*ss*em *onus*
afini; *nam* *mater* *permitt*et
bat *facile*.

A. *Utinam* *ad**fuiss*em.

B. *Ego* *et* *mater* *deside-*
ravimus *te* *plurim*um; *sed*
est *bono* *animo*, *ea* *reliquit*
famulum *ruri*, *qui* *veniet*
onustus *amplissim*â *corbe*;
tum *illa* *dabit* *tibi* *affat*im.

A. *Aha*, *nunc* *loqueris*
optata.

B. *Eamus* *domum* *ad* *nos*.
Videbis *nostrum* *quas* *fillum*
integrum *adhuc*, *ut* *spero*.

Have you been *mindful*
of *your* *Promise*? Have
you *returned* *empty*?

I have brought *as* *many*
Grapes *as* *I* *could*.

How many *then*?

A Basket.

Ho, a Basket! For your-
self *alone* *then*?

Nay *for* *us* *two*.

What *so* *little* *for* *two*?

I could not *bring* *more*,
for *the* *Strength* *of* *my* *lit-*
tle *Body*; *but* *if* *I* *were*
strong, *I* *should* *have* *brought*
the *Load* *of* *an* *Ass*; *for*
my *Mother* *permitted* *easily*.

Would I *had* *been* *there*.

I and my Mother *wanted*
you *very* *much*; *but* *be* *of*
good *Courage*, *she* *has* *left* *a*
Servant *in* *the* *Country*, *who*
will *come* *loaded* *with* *a* *ve-*
ry *large* *Basket*; *then* *she*
will *give* *you* *plentifully*.

Aha, now you speak *de-*
ſirable *Things*.

Let us go *Home* *to* *us*.
You *shall* *see* *our* *Basket*
whole *yet*, *as* *I* *hope*.

A. O lepidum caput !
cupiebam ire salutatum tuam
matrem, charissimam mibi.

B. Profectò faceris gra-
tissimum illi.

A. Eamus igitur.

O pretty fellow ! I was
desirous to go to salute thy
Mother, most dear to me.

Truly you will do a very
acceptable Thing to her.

Let us go then.

C O L L. LI.

A. Quid cogitas solus
hic?

B. Deploro meam mis-
eriam.

A. Quænam miseria affi-
cit te?

B. Heu, me miserum !
ecce mutavimus classem, nec
est mihi pecunia unde emam
libros.

A. An non pater dat
tibi?

B. Dat quidem, sed parcè
nimis.

A. Est avarus igitur.

B. Non sequitur.

A. Quid impedit igitur,
quò minus suppeditet tibi pe-
cuniam?

B. Paupertas ; præterea,
cùm peto, miratur opus esse
nobis tot librī.

A. Nihil mirum, præser-
tim quum sit pauper ; sed
interim esto bono animo, nec
afflictus te quæso.

What are you thinking of
alone here ?

I deplore my Misery.

What Misery affects you ?

Alas, wretched me ! lo
we have changed our Form,
and I have no Money whence
I may buy Books.

Does not your Father give
you ?

He gives indeed, but too
sparingly.

He is covetous then.

It does not follow.

What binders then, that
he does not allow you Mo-
ney ?

Poverty ; besides, when I
ask, he wonders that we have
need of so many Books.

No wonder, especially
when he is poor ; but in the
mean time be of good Cou-
rage, and do not afflict your-
self I pray.

Dabo

A. Dabo operam ut pater
juvet te, nam largitur pau-
peribus libenter, præsertim
iis quos novit esse studiosos
bonarum literarum.

B. O me felicem! si
Deus adiutorit me tuâ
operâ.

A. Juvabit, ut spero,
sed tu precare interim diligenter,
ut reddat animum
patris bene affectum erga
te.

B. Mones recte, nam, ut
audiui Iaepi & Iacris concio-
nibus; est Deus solus qui
gubernat ac dirigit corda
hominum.

A. Ita est.

B. Vale, mi Bernarde,
qui reddidisti mibi ani-
mum.

A. Vale tu quoque, An-
toni; sed dic mibi quan-
tum opus est tibi.

B. Si haberem decim
aer, esset abunde in pra-
fentia.

A. Tace, cras, ut spero,
sentes diuinum auxilium.

I will do my endeavour
that my Father may help
you, for he bestows to the
Poor willingly, especially to
those whom he knows to be
studious of good Letters.

O happy me! if God
shall help me by your means.

He will help, as I hope,
but do you pray in the mean
time diligently, that he
would render the mind of
my Father well affected to-
wards thee.

You admonish rightly, for
as I have heard often out
of holy Sermons; it is God
alone who governs and di-
rects the hearts of men.

So it is.

Farewell, my Bernard,
who has restored me Cou-
rage.

Fare you well too, An-
THONY; but tell me how
much is needful to you.

If I had ten Pence, it
would be enough at pre-
sent.

Hold your Tongue, To-
morrow, as I hope, you will
receive the divine Help.

COLL. LII.

A. Quid agis?
 B. Scribo.
 A. Quid scribis?
 B. Describo *dictata* præceptoris.
 A. Quænam?
 B. Hæterna.
 A. Quid, non aderas?
 B. Imò aderam, sed non poteram assequi præceptorem dictantem.
 A. Quæ res impediebat te?
 B. Quid non sederem commodè satis.
 A. Veneras serius igitur.
 B. Istud eß.
 A. Cedo commentarium tuum, egomet scribam tibi.
 B. Quid lucri faciam?
 A. Ego descripsero citius quam tu, post ludemus unà, ut præceptor concessit: cedo librum.
 B. Facerem id quidem libenter, sed non audeo.
 A. Quid times?
 B. Præceptoris editum.

What are you doing?
 I am writing.
 What are you writing?
 I am writing out *the Dictates of the Master*.
 What?
 Yesterday's.
 What, were you not present?
 Yes I was present, but I could not overtake the Master dictating.
 What thing hindered you?
 Because I did not sit conveniently enough.
 You came too late then.
 That is it.
 Give me your Note Book, I will write for you.
 What Gain shall I make?
 I shall write it out sooner than you, afterwards we will play together, as the Master has granted: give me your Book.
 I would do that indeed willingly, but I dare not.
 What do you fear?
 The Master's Order.

A. Quod

A. Quod editum narras
mibi?

B. Nescis eum vetuisse
ne quis scribat alteri sine
eius permisso?

A. Memini id probè, sed
unde scies hoc?

B. Rogas? quum exigit
rationem scripture, causâ
emendandi, tum ero captus,
nam novit manum me-
am; præterea, neque fal-
lendum est neque mentien-
dum.

A. Vetamur utrumque
verbo Dei.

B. Quid ergo responde-
am præceptoris, quum ille
negarit me scripsisse ista?

A. Res non evadet eò,
ut spero.

B. Nolo subire tantum
striculum tuâ spe.

A. Vah! es nimirum
timidus.

B. At tu es fortassis auda-
cior.

A. Tu scribe igitur quan-
tum voles, ego conferam me
ad ludendum.

B. Abi, quæso, descrip-
ssem jam unam paginam,
nisi interpellassis me.

What Order do you tell-
me?

Do not you know that he
has forbidden anyone to write
for another without his Per-
mission?

I remember that well,
but how will he know it?

Do you ask? when he
requires an Account of our
Writing, for the sake of
correcting it, then I shall be
caught, for he knows my
Hand; besides, we must
neither deceive, nor lie.

We are forbidden both by
the Word of God.

What then can I answer
to the Master, when he shall
deny me to have written
those Things?

The Matter will not come
to that, as I hope.

I will not undergo so great
Danger on your Hope.

Fie! you are too timo-
rous.

But you are perhaps too
bold.

Write you then as much as
you will, I will betake my-
self to play.

Go, I pray, I should
have written already on-
Page, unless you had inter-
rupted me.

• Hoc a toto in omni, profici-
mus aliquid, dum fabula-
miserat, et novi non oculi
naturae non habebantur, sed
154 sicut nesciuus tabones toti-

ce. *Bas in the morni* Dime, we
profit something, whilst we
talk Latinus *ridicu* *la* *re* *re*
naturae non habebantur, sed
154 sicut nesciuus tabones toti-

C O R D E L L.

LIII.

How inde redemisti?
A. Quota hora expenge-
factus es hodie?

At what Hour *did you*
awake to-day?

B. Ante lucem, quota
hora nascio.

Before Day, at what
Hour I know not.

A. Quis experefecit te?

Who waked you?

B. Hebdomedarius ex-
citator venit cura sua later-
na, pulsavit osium cubicu-
li duriter, quidam aperteuit,
excitator accendit nostram
luceam, *in*clamavit clara
voce, omnes expperetti sunt.

The weekly Wakener
came with his Lanthorn,
he knocked at the Door, of
the Chamber bard, some-
body opened it, the Wakener
lighted our Candle, called
out with a loud Voice, all
are waked.

A. Narra mihi ordine
quid egeris ex illo tempore,
usque ad finem jentaculi.

Tell me in order what
you may have done *since*
that time till the End of
Breakfast.

B. Vos pueri attendite diligenter, ut discatis imitari
hunc vestrum condiscipulum.

You Boys attend diligently,
that you may learn to
imitate this your School-
fellow.

B. Experrectus sum, sur-
rexi ex lecto, indui tunicam
cum thorace, sedi in scabel-
lo, accepi femoralia et ti-
balia, indui utraque, calce-
avi calceos, astrinxii femo-
ralia thoraci ligulis, ligavi
tibalia periscelidis super
crura.

I awoke, I arose out of
Bed, I put on my Tunick
with my Doublet, I sat
upon the Bench, I took my
Breeches and Stockings, I
put on both, I put on my
Shoes, I tied my Breeches
to my Doublet with Points, I
tied my Stockings with my
Garters upon my Legs.

Precinxii ab eo in gculo,
pexui caput diligenter, ap-
tevi pectulum capte, indui
cogam, deinde egressus ex
bculo defecandi in Mo, redi-
didi urinam in area ad pa-
rietem. si uita totidem

Accepi frigidam aquam
et fustulam, lavi manus et fa-
ciam, collui os et dentes,
detersi manus et faciem man-
tuli, interea signum datur ad
preces tintinnabulo.

Convenimus in privatam
aulam, precumur una, acci-
piamus jentaculum ordine à
famulo, jentamus in triclinio,
sedentes quieti sine
murmure et strepitu. Ad
monui eos utique quos audi-
vi garrientes inspicere, aut lo-
quentes otiosa verba, aut
vidi lascivientes, detuli no-
mina eorum qui non parve-
ram ad monitorem, ut no-
taret eos.

A. Nemone praserat vo-
bis dum jentareis?

B. Imò, hypodidascalus.

I girded myself with my
Girdle, I combed my Head
diligently, I fitted my Cap
to my Head, I put on my
Gewn, then going out of
my Chamber I went below,
I made Water in the Yard
against the Wall.

I took cold Water out of
the Bucket, I washed my
Hands and Face, I rinsed
my Mouth and Teeth, I wi-
ped my Hands and Face
with the Towel, in the
mean time the Signal is
given to Prayers by the little
Bell.

We meet in the private
Hall, we pray together, we
take our Breakfast in Or-
der from the Servant, we
breakfast in the Dining-
room, sitting quiet without
Muttering and Noise. I
admonished those friendly
whom I heard prating fool-
ishly, or speaking idle Words,
or said wantoning, I car-
ried the Names of those
who did not obey to the
Monitor, that he might set
them down.

Was no Body over you
whilst you were at Break-
fast?

Yes, the Usher.

A. Quid agebat interea?

B. Ille ambulabat per medium aulam, tenens librum in manibus, et identidem monens observatorem ut notaret garrientes ineptè.

A. Licet igitur emittere nullum verbum tunc?

B. Imò, licet, verùm si solent notari, qui confabulantur diu et multis verbis ineptè et sine ullo fructu; ceterùm licet omnibus tractare jucundos sermones inter se de bonis et honestis rebus, dummodo fiat modestè etra clamorem et contentionem.

A. Hactenus satisfecisti mihi: narrabis cætera à prandio, nisi aliquod negotiūm intervenierit; eamus nunc in aulam ad prandium, ne simus in morā magistro.

B. Audivi signum modò dari.

A. Datum opportunè.

What did he in the mean Time?

He walked through the Middle of the Hall, holding a Book in his Hands, and now and then admonishing the Monitor that he should set down those who prated foolishly.

Is it lawful then to utter no Word at that Time?

Yes, it is lawful, but those are wont to be set down, who talk a long time and in many Words foolishly and without any Fruit; but it is lawful for all to handle pleasant Discourse amongst themselves of good and honest Things, provided it be done modestly without Noise and Contention.

Hitherto you have satisfied me: You shall tell the rest after Dinner, unless some Business should intervene; let us go now into the Hall to Dinner, lest we should be a Hindrance to the Master.

I heard the Signal just now given.

It was given opportunity.

C O L L. LIV.

A. Ubi finivisti narratiōnē ante prandium?

B. Quum vellem impo-nere finem jentaculo, tu in-terpellāsti me.

A. Perge igitur narrare reliqua ordine.

B. Dum facimus finem jentandi, posterius publicum signum datur, quisque sumit libros, imus in communem aulam, catalogi singularum classum recitantur ex more, qui adiūt respondent ad nomina.

Ego quoquā respondeo, absentes notantur in cata-logis ab nomenclatoribus; recitatione catalogorum fi-nitā, ludimagister ascen-dit pulpitum ut precetur, ju-bet nos esse attentos, ac tum precatur publicē.

Ubi precatus est, inquit, recipite vos quisque in suum auditorium. Omnes conve-niunt, ego item venio cum meis condiscipulis.

Where did you finish your Narrative before Dinner?

When I would have put an End to Breakfast, you interrupted me.

Go on then to tell the rest in Order.

Whilst we make an End of Breakfasting, the latter publick Sign is given, every one takes his Book, we go into the common Hall, the Catalogues of each Class are recited according to Custom; those who are present answer to their Names.

I likewise answer, the Absenters are noted in the Catalogue by the Nomenclators; the reciting of the Catalogues being ended, the Master ascends the Pulpit that he might pray, he orders us to be attentive, and then prays publickly.

When he has prayed, says he, betake yourselves every one into his Auditory. All meet, I also come with my School-Fellows.

Sedeo in meo loco: preceptor ingreditur, inquirit de absentibus, deinde sedet in cathedrā, et jubet scriptum auctoris pronunciari.

Pronunciamus tertiā clara voce, ut solemus quotidie, tum jubet nos reddere interpretationem, aliquot ex radioribus legunt, alii reddunt interpretationem, idque memoriter.

Tandem preceptor exigit Anglicam significacionem verborum, doctores respondent, ego quoque, jussus ab eo respondeo, ille laudat eos qui respondent bene, de quorum numero ego (quod dictum sit sine jactantia) eram igitur.

Postea jubet singulas partes orationis trattari ad grammaticam rationem, postremo prescribit palam, quid sit reddendum à prandio.

Octavā horā auditā imperat precationem, quā finitā, monet ut faciamus officium sedulō, tandem dimittit nos.

I sit in my Place: The Master enters, he enquires about the Absenters, then he sits in his Chair, and orders the Writing of an Author to be pronounced.

We pronounce three together with a clear voice, as we use every Day, then he bids us render the Interpretation, some of the more Ignorant read, others render the Interpretation, and that by heart.

At length the Master requires the English Signification of the Words, the more learned answer, I too being commanded by him to answer, he commends those who answer well, of whose Number I (which let it be said without boasting) was one.

Afterwards he orders every Part of Speech to be handled according to the grammatical Way, lastly he prescribes openly what is to be said after Dinner.

Eight o'clock being heard he orders Prayers, which being ended, he admonishes that we do our Duty diligently, at last he dismisses us.

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nisses
Eo

Eo spectante, eximus or-
dine, et sine strepitu, et
discedimus leti; satisfecine
tibi, præceptor?

A. Cumulatissime.
B. Placetne tibi ut faci-
am idem de reliquis actioni-
bus hujus diei sub cœnæ
tempus?

A. Erit nihil opus.

He looking on, we go
out in Order, and without
Noise, and we depart joy-
ful; have I satisfied you,
Master?

Most abundantly.
Doth it please you that I
should do the same Thing
concerning the rest of the
Actions of this Day about
Supper time?

There will be no need.

COL. LV.

A. Non meministi præ-
ceptorem monere nos tam
sæpe de fugiendis prævise-
dalibus?

B. Ego memini probè.

A. Tamen negligis ejus
monita.

B. In quo videor tibi
negligere ea?

A. Dicam tibi, modò
audias attentè.

B. Dic, obsecro, audiam
attentissime.

A. Nunquam yis cauere
ab illo impostore?

B. Cur cauere?

A. Ne depravari, ejus
infectione, nam nō sū esse
pessimus.

B. Atqui non sequor spon-
te, accipit ad me undique.

Do not you remember
that the Master doth admonish us so often about avoiding
evil Companions?

I remember well.
Yet you neglect his Admo-
nitions.

In what do I seem to you
to neglect them?

I will tell you, provided
you hear attentively.

Tell me, I pray, I will
hear every attentively.

Will you never beware
of that Cheat?

Why should I beware?
Lest you should be corrupted
by this Infection, for you
know that he is very bad.

But I do not follow him
of my own accord, he runs
to me from all Parts.

B. *Nimirum, quia novit te babere pecuniam, et dare libenter et sape.*

A. *Quid igitur suades mibi facere?*

B. *Dic semel et serio, et quasi irato animo, Quid vis, amice? cur sequeris me ubique? omnes clamitant te esse pessimum, ac nolunt esse tui sodales; proinde mitte me postbac, quæso, ne cædar virgis palam tuâ causâ.*

A. *Quid si velit responderem aliquid?*

B. *Abrumpe illius sermonem, atque abi celeriter.*

A. *Ago tibi gratias quod monueris me tam fideliter.*

To wit, because he knows you to have Money, and to give willingly and often.

What then do you persuade me to do?

Say once and seriously, and as it were with an angry Mind, What do you mean, Friend? Why do you follow me every where? all cry out that you are very bad, and will not be your Companions; therefore let me alone hereafter, I pray, lest I should be beaten with Rods openly for your Cause.

What if he should answer something?

Break off his Discourse, and go away quickly.

I give you Thanks that you have admonished me so faithfully.

COLL. LVI.

A. *Quid agisti per hos quindecim dies?*

B. *Ministravi matri quæ grotabat.*

A. *Ain' tu?*

B. *Sic est profectò.*

A. *Quo morbo laborabat?*

B. *Tertianâ febre.*

What have you done for these fifteen Days?

I waited on my Mother who was sick.

Say you so?

So it is truly.

With what Disease did she labour?

With a tertian Ague.

A. Con-

A. Convaluitne ?
 B. Convalescit paulatim,
 gratia Deo.

A. Quis sanavit eam ?
 B. Summus medicorum.

A. Quis est ille ?
 B. Deus ipse.

A. Dubito nihil de hoc,
 sed cuius operâ ?
 B. Domini Sarafini.

A. Is babetur peritissi-
 mus medicinæ.
 B. Ejus egregiæ curatio-
 nes quotidie probant id.

A. Quibus remediis usus
 est in curandâ tuâ matre ?
 B. Medicamentis.

A. Intelligo illud satis,
 etiam si tu taceas ; sed dic
 mibi planè quæ fuerint ista
 medicamenta ?

B. Sine me recordari
 paulisper.

A. Dic mibi tandem quæ
 reminisceris ?
 B. Duo nomina tantum
 occurruunt mihi, clystères et
 potionēs.

A. Quid conserunt ista ?
 B. Eho, inepte, rogas
 quæsi ego sim peritus me-
 dicinæ, itaque si cupis
 scire amplius, quære ipse
 ab iis potius qui profiten-

Is she recovered ?
 She recovers by little and
 little, Thanks to God.
 Who cured her ?
 The greatest of Physi-
 cians.
 Who is he ?
 God himself.
 I doubt nothing of that,
 but by whose Means ?
 Mr. Sarafin's.
 He is reckoned very skilful
 of Physick.
 His remarkable Cures
 every Day prove that.
 What Remedies did he use
 in curing your Mother ?
 Medicines.
 I understand that suffi-
 ciently, although you should
 hold your Tongue ; but tell
 me plainly what were those
 Medicines ?
 Let me recollect a little.
 Tell me at length what
 you remember ?
 Two names only occur to
 me, Clysters and Potions.
 What good do those ?
 Ho, you Fool, you ask as
 if I were skilled in Phy-
 sick, therefore if you desire
 to know more, ask yourself
 of those rather, who pro-
 fess

tur ita, hoc est, à medicis
et pharmacopolis.

A. Ne succenseas mibi
obsecro.

B. Cur tu es adeò curio-
sus?

A. Ut ediccam aliquid
semper.

B. At vide interim ve-
woceris percontator.

A. Tamen audi pauca.

B. Loquere.

A. Quandiu agrotavit
mater?

B. Ferè duas hebdoma-
das.

A. Interea ubi erat pater?

B. Profectus erat Lugdu-
num ad mercatum.

A. Sed quā horā rediisti
in scholam?

B. Hodie manè.

A. Dedistine excusatio-
nem præceptorī?

B. Dedi.

A. Quid respondit tibi?

B. Inquit bene factum
sed ubi fuisti?

A. Heri iivi rus cum meo
patruo.

fess these Things, that is, of
the Doctors and Apothe-
caries.

Be not angry with me, I
pray.

Why are you so curious?

That I may learn some-
thing always.

But see in the mean time
you be not called a Busy-
body.

Yet hear a few Things.
Speak.

How long has your Mo-
ther been ill?

Almost two Weeks.

In the mean time where
was your Father?

He was gone to Lyons to
the Fair.

But at what Hour did
you return into the School?

To day in the Morning.

Have you given your Ex-
cuse to the Master?

I have given it.

What did he answer
you?

He says well done; but
where was you?

Yesterday I went into the
Country with my Uncle.

B. Ag:

B. Age videamus quid
simus reddituri secundâ horâ,
nam ego quodammodo sum
novus discipulus.

Come let us see what we
are to say at the second Hour,
for I in a manner am a new
Scholar.

COLL. LVII.

A. Quid cogitas? cave
tibi obsecro.

What do you think of?
look to yourself, I beseech
you.

B. Quid caveam mihi?

Why should I look to my-
self?

A. Ne incidas in mor-
bum.

Lest you should fall into a
Distemper.

B. Ex quâ causâ?

From what Cause?
From Excess of Play.

A. Ex intemperantiâ
lufus.

Whence appears the Dan-
ger?

B. Unde apparet peri-
culum?

Because you are all in a
Heat, you are all wet with
Sweat.

A. Quia totus aestuas, to-
tus mades sudore.

You admonish me rightly
and in time; truly I did not
perceive it.

B. Admones me recte et
in tempore; profecto, non
sentiebam.

Give over if you will
hearken to me.

A. Dileste si audis me.

Who would refuse so
faithful Advice?

B. Quis respuat tam fi-
dele consilium?

Wipe your Face with your
Handkerchief, and clothe
you quickly, lest you should
catch a sudden Cold.

A. Deterge faciem sudati-
riolo, et indu te celeriter,
ne contrahas subitum fri-
gus.

I give you Thanks, for I
am liable to diseases.

B. Habeo tibi gratiam,
nam sum obnoxius morbis.

A. Quid

A. Quid *est* causa?

B. Infirmitas *valetudinis* *meæ*; nam *vides* quām *imbecillo* *corpo* *sum*.

A. Debes *tanio* magis *cavere* *tibi*.

B. Novi *istud* *probè*, et *pater* *monet* *me* *sæpissime*: *sed* *quid* *agas*? *sumus* *proni* *naturâ* *in* *nostram* *perniciem*.

A. Non *est* *serviendum* *voluptati*, *sed* *consulendum* *est* *valetudini* *temperantia*.

B. Memini *carmen* *Cato* *nis in* *eam* *sententiam*.

A. Ego memini quoquè; *jam* *indutus* *es* *satis*, *non* *opus* *est* *ut* *moreris* *hic* *diutius*.

B. Vale, *amicissime* *monitor*.

A. Vin' *tu* *ut* *deducam* *te* *domum*?

B. Nihil *opus* *est*, *ego* *bellè* *me* *babo* *beneficio* *Dei*.

What *is* the Reason?

The weakness *of* *my* *Health*; for *you* *see* *of* *how* *weak* *a* *Body* *I* *am*.

You *ought* *so* *much* *the* *more* *to* *take* *care* *of* *your* *self*.

I *know* *that* *well*, and *my* *Father* *admonishes* *me* *very* *often*: *But* *what* *can* *you* *do*? *we* *are* *prone* *by* *Nature* *to* *our* *own* *Destruction*.

We *must* *not* *serve* *Pleasure*, *but* *we* *must* *consult* *our* *Health* *by* *Temperance*.

I *remember* *a* *Verse* *of* *Cato* *to* *that* *Purpose*.

I *remember* *it* *too*; *now* *you* *are* *dressed* *sufficiently*, *there* *is* *no* *Need* *that* *you* *should* *tarry* *here* *any* *longer*.

Farewell, *most* *friendly* *Adviser*.

Will *you* *that* *I* *bring* *you* *Home*?

There *is* *no* *Need*, *I* *am* *very* *well* *by* *the* *Kindness* *of* *God*.

C O L L. LVIII.

A. Obsecro te da mibi
operam paulisper.

B. Quid est illud?

A. Nescio quid incidit
in meum oculum, quod me
valde male habet.

B. In utrum oculum in-
cidit?

A. In dextrum.

B. Vis inspiciam?

A. Inspice, obsecro te.

B. Aperi quantum potes,
et tene immotum.

A. Non possum continere
à noctu.

B. Mane, egomet tenebo,
sinistrâ manu.

A. Ecquid vides?

B. Video aliquid minu-
tum.

A. Exime, queso, si po-
tes.

B. Exemi.

A. O bene factum! quid
est?

B. Cerne tu ipse.

A. Est mica pulveris.

B. Et quidem adeò exigua
ut vix possit cerni.

I pray thee give me thy
Help a little.

What is that?

I know not what has
fallen into my Eye, that
troubles me very much.

Into which Eye has it
fallen?

Into the Right.

Would you that I should
look into it?

Look into it, I pray
thee.

Open it as much as you
can, and hold it unmoved.

I cannot keep it from
twinkling.

Stay, I will hold it with
my left Hand.

Do you see any Thing?
I see some little Thing.

Take it out, I pray, if
you can.

I have taken it out.

O well done! what is
it?

See you yourself.

It is a Bit of Dust.

And indeed so small that
it can hardly be discerned.

A. Vide

A. Vide quantum doloris tam exigua res adferat oculis.

B. Haud mirum quidem, nam nullum de exterioribus membris dictar eff tenerius oculo.

A. Inde etiam fit, ut experiamur nihil esse charius nobis.

B. Deus approbat hoc, cum loquens de sua charitate in Judeos, sic ait, Qui tangit vos, tangit pupulam oculi mei.

A. Nonne meus oculus rubet?

B. Aliquantulum, quia fricuisti.

A. Credin' dolere mihi adhuc?

B. Quidni credam, qui expertus sum talem molestiam voties?

A. Experientia est magistra rerum.

B. Ita dicitur vulgo.

A. Quid præmii dabo isti medico pro labore?

B. Quantum pacti sumus.

A. Conclusio est brevis, ergo nihil; sed tamen habeo tibi gratiam.

See how much Pain so small a Thing may bring to the Eyes.

No wonder indeed, for none of the outward Members is said to be more tender than the Eye.

Thence also it is that we experience nothing to be more dear to us.

God approves this when speaking of his Love towards the Jews, he thus says, *He that toucheth you, toucheth the Pupil of my Eye.*

Is not my Eye red?

A little, because you have rubbed it.

Do you think it pains me yet?

What should I not think, who have experienced such Trouble often?

Experience is the Mistress of Things.

So is said commonly.

What Reward shall I give to that Physician for his Labour?

As much as we have gained for.

The Conclusion is short, therefore nothing; but yet I give you Thanks.

COLL. LIX.

A. Quid agebas modò cum
præceptore?

B. Sæ cupis scire, pereon-
tare illum.

A. Cur celas me?

B. Nefacias palam.

A. Non rogo te, crede
mibi, ut proferam id, nam
quid proficerem?

B. Quamobrem igitur
rogas tam cupide?

A. Ut gaudem tacitus
necum, si audieris quid bo-
ni.

B. Itane venis paratus,
ut extorqueas à me, quod
credidum est mihi uni, id-
que à præceptore?

A. Quod dixeris mihi,
dixeris surdo et muto.

B. Ego committam me-
um tergum in tuam fidem?

A. Potes profecto, et qui-
dem sine periculo.

B. Nunquam dices tam
commodè ut persuadeas mi-
bi istud.

What were you doing just
now with the Master?

If you desire to know, ask
him.

Why do you conceal it
from me?

Lest you should make it
public.

I do not ask you, believe
me, that I may disclose it, for
what should I profit?

Why then do you ask so
desirously?

That I may rejoice silent-
ly with myself; if you shall
have heard any Good.

Do you so come prepared
to extort from me what was
trusted to me alone, and that
by the Master?

What you shall say to me,
you shall say to one deaf and
dumb.

Shall I commit my Back
to your Credit?

You may truly, and in
deed without Danger.

You will never speak so
aptly as to persuade me
that.

A. Dabo fidem, me tacitum.

B. Etamsi juraveris sanctissime ter quaterve, non prodam, proinde desist per contari.

A. Hem, ubi est nostra amicitia?

B. Nescis illud dictum sapientis, Quod velis esse tacitum dixeris nemini?

A. Audivi aliquoties, sed quod dictum sit amico videatur dictum nemini, nam amicus est quasi alter idem.

B. Dicet eadem tibi qui volet scire ex te, et item aliis, atque ita perveniet ad aures omnium; itaque si vis me esse amicum tibi postac, missum me facito.

A. Non sum imperator ut te missum faciam.

B. Pergin' esse molestus?

A. Malim abire quam exhibere tibi molestiam.

I will give my Faith, I will hold my Tongue.

Although you should swear most solemnly three or four times, I will not disclose it, therefore desist asking.

How, where is our Friendship?

Do not you know that Saying of the wise Man, What you would have to be concealed tell nobody?

I have heard it several times, but what is said to a Friend, seems said to nobody, for a Friend is as it were another self.

He will say the same things to you, who would know of you, and likewise another, and so it will come to the Ears of all; therefore if you will have me be a Friend to you hereafter, discharge me.

I am not a General that I should discharge you.

Do you go on to be troublesome?

I had rather go away than give you Trouble.

C O L L. LX.

A. Ubi est natu maximus frater?

B. Ivit in militiam.

A. Quis ait, in militiam?

B. Sic res est.

A. Valedixit literis igitur?

B. Jampridem tædebat cum literarum.

A. Quid ita?

B. Nescio, nisi quia volebat vivere liberius.

A. Quare pater permisit?

B. Profectus est, patre absente, matre invitâ.

A. O miserum adolescentem!

B. Imò vero miserium.

A. Quid faciet?

B. Id quod cæteri qui sequuntur illud genus vitæ: nempe spoliabit, rapiet, ludet aleâ, potabit, scortabitur.

A. Estne isthæc vita militum?

B. Omnino.

Where is your eldest Brother?

He is gone to the War.

What say you, to the War?

So the Thing is.

Has he bidden farewell to Learning then?

Long since he was weary of Learning.

Why so?

I know not, unless because he had a mind to live more freely.

Why did your father permit him?

He went, my Father being absent, my Mother unwilling.

O miserable Youth!

Yes indeed very miserable.

What will he do?

That which others who follow that kind of Life: that is, he will pillage, plunder, play at Dice, drink and whore.

Is that the Life of a Soldier?

Wholly.

A. Unde

A. Unde scis istud?
B. Audivi nuper ex Patre
cum cœnaremus.

A. Quorsum narrabat
talius?

B. Docebat nos nihil esse
tutius quam timere Deum,
qui custodit parvulos, et in-
ducit eos paulatim in rectam
viam.

A. Præceptor ipse admo-
net nos prope de his rebus.

B. Debemus esse tantò
magis solliciti ut amemus pa-
rentes et præceptores, quo-
rum opera Deus utitur ad
nostram institutionem.

A. Utinam præfemus ut-
trique quod ipse præcipit
nobis in suâ lega.

B. Ita Deus faxit.

C O L L. LXI.

A. Fuisse bodie in fo-
ro?

B. Fui.

A. Quando?

B. Post sacram concio-
nem.

A. Quid emisti nobis?

Whence know you that?
I heard lately of my Fa-
ther when we were at Sup-
per.

Why did he talk such
Things?

He taught us that no-
thing is more safe than to
fear God, who keeps little
ones, and brings them by
little and little into the right
Way.

The Master himself ad-
monishes us often of these
Things.

We ought to be so much
the more solicitous that we
love our Parents and Ma-
ters, whose Service God uses
to our instruction.

I wish that we may per-
form to both what he com-
mands us in his Laws.

So God grant.

Have you been to-day in
the Market?

I have been.

When?

After the holy Sermon.

What have you bought for
us?

B. Fe

B. Feremibit. Quid est?
 A. Sed quid? M. invenio
 B. Butterum. at non W.
 A. Quantum? etiam
 B. Quadrinaria. I. etiam
 A. Tantillum? sit tantum
 B. Non autus sum cetera
 amplius.
 A. Quid sumebas? etiam
 B. Ne non esset bonum.
 A. Fecisti prudenter satis
 sum cetera. etiam
 B. Curantem te? etiam
 A. Quia malum te esse di
 midiorum. in hoc re quam
 audaciorem.
 Sed magis emisti pra
 terea?
 B. Nihil.
 A. Eho, nihiline?
 B. Nihil prorsus.
 A. Vah, quam parcè op
 ficiatis nobis!
 B. Quid aliud potuissent
 emere?
 A. Quia noscias quibus
 estis foream oblectari.
 B. Scio te amare mollis
 casum caseum, et pyram, et
 alios recentes fructus.
 A. Dicis recte, cur igi
 tur non emisti?

Almost nothing. Quid est?
 But what? M. invenio
 Butter. at non W.
 For how much? etiam
 A Farthing. I. etiam
 So little! etiam
 I durst not buy more. etiam
 What did you want? etiam
 Left it should not be goods.
 You have done prudently.
 enough. etiam
 Why do you say that? etiam
 Because I had rather you
 to be too timorous in this
 Matter than too bold.
 But have you bought any
 thing besides? etiam
 Nothing. etiam
 Ho, nothing? etiam
 Nothing at all. etiam
 Fie, how sparingly you
 have made Provision for us!
 What else could I buy?

As if you did not know
 with what Means I use to be
 pleased.

I know that you love soft
 Cheese and Pears, and
 other fresh Fruits.

You say rightly, why
 then have you not bought?

B. Caseus erat carior pro nostra pecuniolâ.

A. Quid fructus?

B. Alii sion erant maturi satis; dubitabam de aliis essentne boni.

A. Miser, non poteras gustare?

B. Atqui ista mulieres permittunt gustare nihil, nisi affirmes te empturum.

A. Nihil mirum, nam multi gustarent animi causâ tantum, quo igitur sapientior alii.

B. Quomodo?

A. Si videris aliquem pulchrum fructum, eme aliquantulum denariolo, ut facias periculum.

B. Quid tum?

A. Si placuerit tibi, tum emito amplius; sin minus, relinquito, et conferto te alio.

B. Est bona cautio.

A. Memineris igitur, ut utaris postea.

B. Ego, ut spero, meminero diligenter; nunquid vis præterea?

The Cheese was too dear for our Money.

What the Fruits?

Some were not ripe enough; I doubted of others whether they were good.

Wretch, could you not taste?

But these Women permit you to taste nothing, unless you affirm that you will buy.

No wonder, for many would taste for their Fancy's sake only, be thou therefore wiser another time.

How?

If you see any fine Fruit, buy some for a little Denier that you may make Trial.

What then?

If it please you, then buy more; but if not, leave it, and betake you some where else.

It is a good Caution.

You will remember then, that you may use it afterwards.

I, as I hope, shall remember diligently; would you have any Thing more?

A. Ut eures ea quae sunt
sui officij, ac deinde incum-
bas studiis.

That you would take care
of those Things, which are
your Duty, and then mind
your Studies.

COLL. LXII.

A. Reverteris tantum ho-
liè à villâ?

Are you returned but to-
day from the Village?

B. Tantum hodiè, idque
paùlo antè prandium.

But to-day, and that a
little before Dinner.

A. Atqui dixeras te fu-
turum illic modo biduum.

But you had said you
should be there only two Days.

B. Ita sperabam fore, et
sic pater promittebat.

So I hoped it would be,
and so my Father promised.

A. Quid obstitit igitur
quò minus redieris citius?

What hindered then that
you returned not sooner?

B. Mater detinuit me,
et me obsecrabam eam cum
lacrymis, ut me missum fa-
ceret.

My Mother detained me,
though I besought her with
Tears, that she would let
me go.

A. Sed cur remorata est
tam diu?

But why did she stay you
so long?

B. Ut comitarer eam in
editu.

That I might accompany
her in her Return.

A. Quid agebas interea?

What did you do in the
mean Time?

B. Colligebam fructus cum
ostris rusticis.

I gathered Fruits with
our Country Folks.

A. Quos fructus?

What Fruits?

B. Quasi autumnales fruc-
tuos non sunt noti tibi, pyra-
mala, juglandes, castaneæ.

As if autumnal Fruits were
not known to you, Pears,
Apples, Walnuts, Chestnuts.

A. Quid jucunda exercitatio!
B. Non est solum jucunda,
sed etiam frugifera.

A. Sed hoc est malum,
quod interim fructus quinque
aut sex praelectionum perire.

B. Non omnino perire
spero, curabo pro viribus, ut
recuperem aliquā ex parte.

A. Quid facies?

B. Describam quām diligen-
tissime potero.

A. Et quid tum?

B. Ediscam ipsam oratio-
nem auctoris.

A. Sed non intelliges sen-
sum ejus satis.

B. Interpretatio praecep-
toris juvabit me, ut aequar
sensum magnā ex parte.

A. Nec tamen id erit sa-
tis.

B. Tu aderis, mecum (si
placet) per otium, ut conser-
ramus unā.

A. Faciam libenter equi-
dem, sed istud non sufficit.

O pleasant Exercise! It is not only pleasant, but also profitable.

But this is bad, that in the mean time, the Fruit of five or six Lessons perished.

I did not perish quite I hope, I will take care according to my Ability, that I may recover it in some measure.

What will you do?

I will write them out diligently as I can.

And what then?

I will get by Heart the very Text of the Author.

But you will not understand his Sense sufficiently.

The Translation of the Master will help me, that may understand the Sense in a great Measure.

Neither yet will that be enough.

You shall be with me (if you please), at your Leisure, that we may confer together.

I will do it willingly indeed, but that will not suffice.

B. Non possum facere amplius.

A. Quanto præstisset audire magistrum ipsum?

B. Sanè multò præstiterat; sed quando non contigit meā culpā, non possum accusare meipsum in hac parte.

A. Dicis recte; fac igitur habeas bonum animum, nam quod ego disputavi tecum pluribus verbis de hac re, non feci, ideo, ut adducerem te in desperationem, sed totum illud profectum est ex meo singulari amore in te.

B. Illud non est dubium tibi, quo fit ut habeam matrem gratiam tibi.

A. Sed ecce, tintinnabulum vocat nos ad cænam.

C O L L.

A. Audivi tuum patrem enisse ad gymnasium hodie.

B. Audivisti verum.

A. Quā gratiā venit?

I cannot do more.

How much better had it been to bear the Master himself?

Truly it had been much better; but seeing it did not happen by my Fault, I cannot accuse myself in this Part.

You say right; see then that you have a good Courage, for that I disputed with you in more words about this Matter, I did it not, therefore, that I might lead you into Despair, but all that proceeded from my singular Love towards you.

That is not doubtful to me, whence it is that I give the greater Thanks to you.

But lo, the little Bell calls us to Supper.

LXIII.

I have heard your Father came to School to-day.

You heard the Truth.

On what account came?

B. Ut numeraret pecuniam praeceptoris pro aliamentis meis, et simul ut commendaret me illi.

A. Nunquamne commendarate antea?

B. Imò, sepiissime.

A. Quid fibi vult ista tam frequenti commendatione?

B. Amat me.

A. Quid sum?

B. Ideo cupit me erudiri diligenter.

A. Quid si commendet ut vapules saepius?

B. Ea est fortasse causa sed quid sum? non diligit me propterea minus.

A. Unde colligit istud?

B. Quia correctio est tam necessaria pueru quam aliumentum.

A. Dicis verum quidem, sed pauci judicant ita; nam est nemo quin malit habere panem quam virgam.

B. Istud est naturale omnibus: quis negat? sed tamen poena est ferenda patienter, praesertim iusta poena.

That he might pay Money to the Master for my Board, and withal that he might recommend me to him.

Had he never recommended you before?

Yes, very often.

What doth he mean by that so frequent Recommendation?

He loves me.

What then?

Therefore he desires I should be taught diligently.

What if he recommend you to be whipt oftener?

That is perhaps the Cause, but what then? he doth not love me therefore the less.

Whence do you gather that?

Because Correction is a necessary to a boy as Meat.

You say the Truth indeed, but few judge so; for there is no one, but has rather have Bread than a Rod.

That is natural to all who denies it? but yet Punishment is to be borne patiently, especially just Punishment.

A.
moral.

B.
justa i

A.
nihil

B.
A.

tum,
et acce
nostr

B.
menten

liquid

A.
id saep

currit

surdis,

B.
finus

rum.

A.

A.
ras cra

B.
permis

A.
B.

A. Sic habemus in libello
moralium distichorum.

B. Quid si poena sit in-
justa?

A. Ea quoque est patienda
nihilominus.

B. Cujus causâ?

A. Proptes Jesum Christum,
qui tulit injustissimam
et acerbissimam mortem pro
nostris peccatis.

B. Utinam id veniat in
mentem, quoties patimur a-
liquid.

A. Praeceptor monet nos
id saepe, quoties occasio oc-
currit; sed narrat fabulam
surdis, ut est in proverbio.

B. Ergo demus operam, ut
simus diligentiores in posse-
rum.

A. Deus fxit.

So we have it in the
Book of moral Distichs.

What if the Punishment
should be unjust?

That also is to be borne,
nevertheless.

For whose sake?

For Jesus Christ, who
suffered a most unjust and
most bitter Death for our
Sins.

I wish that that may
come into our Mind as of-
ten as we suffer any Thing.

The Master admonisheth
us of that often, as often
as Occasion occurs; but he
tells a Story to the Deaf, as
it is in the Proverb.

Then let us do our E-
deavour, that we may be
more diligent for the Fu-
ture.

May God grant it.

C O L L. LXIV.

A. Tu igitur es discessu-
ras cras, ut audio.

B. Cras si Dominus
permiserit.

A. Eho, cur tam vito?

B. Pater urget me.

You then are to go away
to-morrow, as I hear.

To-morrow, if the Lord
will permit.

How now, why so soon?
My Father urgeth me.

A. Imò tu arges patrem.

B. Ita ne videtur tibi? quomodo possum urgere patrem?

A. Assiduâ missione literarum.

B. Scripsi semel tantum scholasticam vacationem instare.

A. Quando misisti literas?

B. Superiori hebdomade.

A. Quo die?

B. Veneris.

A. Quid facies domi?

B. Vindemia infat, in terram fructus sunt colligendi.

A. Poteras expectare diem dimissionis.

B. Nescio quando sit futurus.

A. Spero ad finem proximæ hebdomadis.

B. Sed istud non est possum in nostro arbitrio.

A. Nec in præceptoris quidem.

B. Cæjus igitur?

A. Dei solus, qui gubernat consilia hominum suo natu.

Nay you urge your Father.

Doth it seem so to you? how can I urge my Father?

By continual sending of Letters.

I write once only that the School Vacation was at hand.

When did you send the Letter?

The last Week.

On what Day?

Friday.

What will you do at home?

The Vintage is at hand, in the mean time Fruits are to be gathered.

You might have tarried till the Day of breaking up.

I know not when it is to be.

I hope at the end of the next Week.

But that is not put in our Pleasure.

Nor in the Master's indeed.

Whose then?

Of God alone, who governs the Counsels of Men by his own Pleasure.

B. Atqui *Satanas* vide-
tur gubernare interdum.

A. Quantum *Deus* per-
mittit *iphi*: sed *relinquamus*
ita sapientioribus.

B. *Est tutius*; nam *pro-
verbium* monet, *No sutor
ultra crepidam*.

A. *Audivimus istud sa-
pe ex praeceptore.*

B. *Idem quoque docuit
nos siue illam sententiam
Pauli, Noli altum sapere,
sed time.*

A. *Habet etiam illud
frequenter in ore, Ne qua-
sieris alitora.*

B. *Sed audi' tu signum
dari ad eumam?*

A. *Tintinnabulum, ad-
huc pulsat meas aures.*

B. *Eamus in aulam.*

A. *Salutabo te cras, ante
discessum.*

But *Satan* seems to go-
vern sometimes.

As far as God permits
him: But let us leave those
Things to wiser People.

It is safer; for the Pro-
verb admonisheth, *That the
Shoemaker go not beyond
his Last.*

We have heard that of-
ten of the Master.

The same also hath taught
us often that Saying of Paul,
Be not high minded, but
fear.

He has also that frequent-
ly in his Mouth, *Seek not
after too high Things.*

But do you hear the Sign
given for Supper?

The Bell yet strikes my
Ears.

Let us go into the Hall.

I will salute you to mor-
row before your Departure.

C O L L. LXV.

A. *Cur dispergebas pisa-
bic?*

Why did you scatter Pease
here?

B. *Quando?*

When?

A. *Post prandium.*

After Dinner.

B. Faciebam *id* animi causâ.

A. Sed unde habuisti pisâ?

B. Accepi è conchâ, ubi reposita fuerunt ut coquenterantur craftino die.

A. Debuistine facere málum animi causâ?

B. Non putabam *id* esse malum.

A. An non est malum conculcare panem pédibus?

B. Nollem facere istud.

A. Cur nolles?

B. Quia panis est maximè necessarius nobis.

A. Deus creavit et pisâ et cæterâ quæ eduntur, in nostrum usum.

B. Non ignoro illud, quinetiam vescor pisis libenter, si sint bene cocta et condita.

A. Præterea, velle sine abuti tuis rebus?

B. Minimè.

A. Tantò minus debes abuti alienis.

B. Intelligo istud satis.

I did it for my Fancy's sake.

But whence had you those Pease?

I took them out of a Tray, where they were laid up, that they might be boiled to-morrow.

Ought you to do Mischief for your Fancy's sake?

I did not think it to be Mischief.

Is it not Mischief to trample Bread under foot?

I would not do that.

Why would you not?

Because Bread is very necessary to us.

God has created both Pease and other Things which are eaten for our Use.

I am not ignorant of that, moreover I eat Pease willingly, if they be well boiled and seasoned.

Besides, would you abuse our own Things?

No.

So much the less ought you to abuse other Mens.

I understand that sufficiently.

A. Ergo non fecisti recte.

Then you have not done right.

B. Non recte, fateor, tam non malo animo.

Not right, I confess, yet not with an evil Mind.

A. Cur fecisti igitur?

Why did you do it then?

B. Mea ineptia incitavit me ad illud.

My Foolishness incited me to it.

A. Quid meruisti?

What have you deserved?

B. Plagias.

Stripes.

A. Dicis recte; sed opinor, non ex animo.

You say well; but I suppose, not from your Mind.

B. Imo certe: ne accuses me, oro.

Yes indeed: Do not accuse me, I pray.

A. Quandoquidem *Fat*uris sponte non accusabo, nam praeceptor dixit *scipisci* me, se velle sic.

Seeing you confess of your own accord, I will not accuse you, for the Master has said very often, that he would have it so.

B. Quid ille dixit?

What has he said?

A. Ut deferamus neminem ad eum de ipsis levioribus, qui agnoverit culpam libens.

That we should carry no Body to him about these smaller Matters, who shall have acknowledged his Fault willingly.

C O L L. LXVI.

A. Quo genere ludi exercuisti te hodie?

In what Kind of Game have you exercised yourself to-day?

B. Ludo juglandium.

In the Game of Walnuts.

A. Ecquid lucri fecisti?

B. Imo, perdidii.

A. Tum fortuna fuit adversa tibi.

B. Nescio quae fortuna, tantum scio id accidisse meā culpā, sed Deo volente ita.

A. Cur Deus id voluit?

B. Fortasse ut hinc dis-
cam ferre graviora quam
acciderint.

A. Quasi Deus curat lu-
siones puerorum.

B. Curat profectō, quin-
etiam, nibil sit in naturā
verum sine divinā provi-
dentiā.

A. Siccine philosopha-
ris? quisnam docuit te ista?

B. Nonne tute audivisti
ex nostro concionatore?

A. Potest fieri, ut audi-
verim, sed quid agam?
memoria est fluxa.

B. Nimirum; quia non
exerves.

A. Quomodo est exer-
cenda?

B. Primum diligentia at-
tentione, hoc est, adverten-
do diligenter ad ea quae audi-
vimus aut legimus; deinde

Have you won any thing?
Nay, I have lost.

Then *Fortuna* was ad-
verse to you.

I know not what For-
tune, only I know that hap-
pened by my Fault, but God
willing so.

Why would God have
it so?

Perhaps that thence I may
learn to bear more grievous
Things when they shall hap-
pen.

As if God regarded the
Playing of Boys.

He doth regard them
indeed, moreover, nothing
is done in the Nature of
Things without the Divine
Providence.

Do you so philosophize
who taught you these
Things?

Have not you yourself
heard it of our Preacher?

It may be, that I have
heard it, but what shall I
do? my Memory is weak.

That is, because you do
not exercise it.

How is it to be exer-
cised?

First by diligent Atten-
tion, that is, by advertising
diligently to those Things
which we have heard, or
read;

repetendo eadem saepe; denique, docendo alios ea quæ didicimus.

A. Ista inculcantur nobis saepe à præceptore, sed (me miserum!) quam supina est hæc negligentia mea!

B. Sic sumus omnes, nisi ille Spiritus Dei excite nos.

A. Quid faciam igitur?

B. Experciscere, precare Deum assidue, esto vigilans, fugito pravos, versare cum bonis.

A. Quid consequar tandem?

B. Rogas? si assueveris istis moribus, Dominus Deus miserebitur tui suâ clementiâ, et senties tuum animum mutatum brevi.

A. O quam opportunus fuit hic congressus! Obsercro te, ut colloquamur saepius.

read; then by repeating the same often; lastly, by teaching others those Things which we have learnt.

These Things are inculcated in us often by the Master, but (woe's me!) how gross is this Negligence of mine!

So we are all, unless that Spirit of God excite us.

What shall I do then?

Awake, pray to God continually, be vigilant, avoid the bad, converse with the Good.

What shall I get at length?

Do you ask? if you shall accustom yourself to these Manners, the Lord God will pity you in his Clemency, and you will perceive your Mind changed shortly.

O how opportune was this Meeting! I beseech you, that we may talk together oftener.

COLL. LXVII.

A. Demiror tuam negligentiam.

B. In quâ re tandem?

A. Quòd non curas te diligentius.

B. Ego curo me fortasse nimis, edo, bibo, dormio satis, præterea pecto capillum, lavo manus, faciem, dentes, oculos, hæc manè præcipue; quinetiam, cùm tempus postulat, exerceo corpus, relaxo animum, et ludo cum cæteris: quid vis amplius?

A. Mittimus *ip̄a;* ea non sunt quæ reprobando in te.

B. Quid igitur?

A. Circumspice vestimenta tua à calce ad verticem, invenies nihil integrum, omnia sunt lacerata et obsoleta ista profectò non decent vestrum genus.

B. Loqueris equidem ut libet, quòd si haberetis pa-

I wonder at your Negligence.

In what Thing at length?

That you do not take care of yourself more diligently.

I take care of myself perhaps too much, I eat, drink, sleep enough, besides I comb my Hair, I wash my Hands, Face, Teeth, Eyes, these in the Morning especially; moreover, when the Time requires, I exercise my Body, I unbend my Mind, and play with the rest: what would you more?

Let us omit these Things; they are not what I reprobando in you.

What then?

Look about your Cloaths from Heel to Crown, you will find nothing whole, all are torn and worn out, those Things truly do not become your Extraction.

You talk indeed as you please, but if you had your Parents:

rentes
fortasse
si hab
paterem
pannos

A.

gentiā
mutud

B. V

A.
posses
B. C

A.
mestic
dem vi

B. I
sum ve

A.
pudor

B. T
recuna

A.
dam
num i
diocri
que.

B.
ut ve
piam.

A.
est mo
metus
bere

rentes tam procul remotos,
fortasse non esse elegantior;
si haberem pecuniam, non
paterer me esse usque ad eō
pannosum.

A. Nec ideo carēs negligētiā, nam cur non petis
mutuō alicunde?

B. Unde peterem?

A. Si non aliunde, certe
posses à praeceptore.

B. Quid si nollet dare?

A. Denegat nulli è do-
mesticis discipulis, si qui-
dem videt esse opus.

B. Non ignoro istud, sed
sum verecundior.

A. Ah! iste est rusticus
pudor.

B. Tamen malo esse ve-
recundus quam impudens.

A. Verecundia (ut qui-
dam dixit) est bonum sig-
num in adolescenti, sed me-
diocritas est adhibenda ubi-
que.

B. Ego sum eo ingenio,
ut verear offendere quem-
piam.

A. Laudo ingenium, sed
est modus in rebus; nam ille
metus offendendi debet ha-
bere locum in turpibus re-

Parenis so far removed,
perhaps you would not be
finer; if I had Money, I
would not suffer myself to
be so ragged.

Nor therefore are you
void of Negligence, for why
do not you borrow some-
where?

Whence should I bor-
row?

If not elsewhere, certainly
you might of the Master.

What if he should not
give me?

He denies to none of the
domestic Scholars, if in-
deed he sees there be need.

I am not ignorant of
that, but I am too bashful.

Ah! that is a clownish
Bashfulness.

Yet I had rather be bash-
ful than impudent.

Bashfulness (as one said)
is a good Sign in a Youth,
but a Mediocrity is to be
used every where.

I am of that Temper,
that I am afraid to offend
any one.

I commend your Tem-
per, but there is a Measure
in Things; for that Fear of
offending ought to have
Place

*bus, aut indecoris, sed video
nihil tale hic. Est usitatum
in societate hominum ut in-
digeat mutuâ operâ; quis
igitur dabit mihi vitio si
petam ab amicis?*

B. *Nemo reprehendet, ni-
fi fortasse velis abuti ejus-
modi rebus.*

A. *Sed tu (quantum ego
novi te) nolles abuti.*

B. *Apago istum abusum,
habeo tibi maximas gratias
pro tuo confilio.*

Place in base *Things*, or in-
decent, but *I see* no such
Thing here. It is usual in
the Society of *Men*, to want
mutual Help, who there-
fore *will impute it* to me
as a *Fault*, if *I borrow* of
my Friends?

No body *will blame* you
unless *perhaps* you would
abuse such *Things*.

*But you (as far as I know
you) would not abuse them.*

*Fie upon, that Abuse, I
give you very great Thanks
for your Advice.*

C O L L. LXVIII.

A. *Adfuisse concioni
sacrae hodie?*

B. *Adfui.*

A. *Quis habuit concio-
nem?*

B. *Dominus N—*

A. *Quotâ horâ incepit?*

B. *Septimâ.*

A. *Unde sumpsit thema?*

Were you present at the
Sermon to-day?

I was present.

Who preached the Ser-
mon?

Mr. N—

At what Hour did he
begin?

At the Seventh.

Whence took he his
Text?

B. Ex.

B. Ex Epistolâ Pauli ad Romanos.

A. Quoto capite?

B. Octavo.

A. Respondisti adhuc bene: nunc videamus quid sequatur: Ecquid mandasti memoriae?

B. Nihil quod possum referre.

A. Nihil! cogita paulisper, et vide ne turberis, quin esto bono animo.

B. Certè possum reminisci nibil.

A. Ne verbum quidem?

B. Nihil prorsus.

A. Hem verbero! quid profecisti igitur?

B. Nescio, nisi quod abstinui fortasse interim à malis.

A. Istud, quidem est ali- quid si potuit fieri, ut absti- nueris à malo omnino.

B. Abstinui quoad potui.

A. Fac esse ita, tamen non satisfecisti Deo, quum scriptum sit, declina à malo et fac bonum; sed dic mihi quæso, quâ gratiâ ivisti illuc potissimum?

Out of the Epistle of Paul to the Romans.

What Chapter?

The Eighth.

You have answered yet well: now let us see what may follow: Have you committed any Thing to Memory?

Nothing that I can say.

Nothing! think a little, and see you be not disturbed, but be of good Courage.

Indeed I can remember nothing.

Not so much as a Word?

Nothing at all.

Ho you Rogue! what have you profited then?

I know not, but that I have abstained perhaps in the mean time from evil Things.

That, indeed, is something, if it could be, that you shall abstain from Evil altogether.

I have abstained as much as I could.

Suppose it to be so, yet you have not satisfied God, seeing it is written, fly from Evil and do Good; but tell me, I pray, on what Account went you there chiefly?

B. Ut

B. Ut addiscerem aliquid.

A. Cur non fecisti istud?

B. Non potui.

A. Non potuisti, nebulo!

imò noluisti, aut certè non curâsti.

B. Coger fateri.

A. Quæ res cogit te?

B. Mea conscientia, quæ accusat me apud Deum.

A. Dicis rectè, utinam ex animo.

B. Evidem dico ex animo.

A. Potest fieri ita, sed age, quæ fuit causa quam obrem mandaveris nihil memorie?

B. Mea negligentia; nam non audiebam diligenter.

A. Quid faciebas igitur?

B. Identidem dormiebam.

A. Ita soles; sed quid agebas in reliquo tempore?

B. Cogitabam mille in-
eptias, ut pueri solent.

A. An tu es adeò puer ut non debeas esse attentus ad audiendum verbum Dei?

That I might learn something.

Why did you not do that?

I could not.

You could not, you Rogue! nay, you would not, or certainly you did not care.

I am forced to confess.

What thing forceth you?

My Conscience, which accuseth me to God.

You say right, I wish from your Mind.

Truly I speak from my Mind.

It may be so, but come, what was the Reason why you committed nothing to Memory?

My Negligence; for I did not bear diligently.

What did you do then?

Now and then I slept.

So you use; but what did you do in the rest of the Time?

I thought of a thousand Fooleries, as Boys are wont.

Are you so much a Child that you ought not to be attentive to hear the Word of God?

B. Si

B. Si *essem* attentus, possem proficere aliquid.

A. Quid igitur meruisti?

B. Verbera.

A. Meruisti *profecto*, idque *largissime*.

B. Confiteor *ingenuè*.

A. Para te ad recipiendas *plagas*.

B. Ah! *magister*, ignosce obsecro, peccavi, fateor, sed ex nullâ *malitiâ*.

A. Quid facies igitur si ignovero *tibi*?

B. Faciam *meum* officium *posthac* ut *spero*.

A. Addendum erat, *Deo juvante*.

B. Imò, *magister*, præstabo *meum* officium *posthac* *Deo juvante*.

A. Age, *condono* hanc *culpam tuis lacrymis*, et *ignosco* *tibi* *ea lege* ut *memineris* *tui* *promissi*.

B. Ago *tibi* *gratias*, *humane* *præceptor*.

A. Eris in *maximâ gratiâ* *apud me*, si *servayeris* *promissa*.

If I were attentive, I might profit something.

What then have you deserved?

Stripes.

You have deserved indeed, and that *very plenâfully*.

I confess *ingenuously*.

Make ready *yourself* to receive *Stripes*.

Ah! *Master*, pardon me I pray you, I have done amiss, I confess, but from no ill Purpose.

What will you do then, if I shall pardon you?

I will do my Duty hereafter, as I hope.

You should have added, God helping.

Yes, *Master*, I will perform my Duty hereafter, God helping.

Well, I forgive this Fault to your Tears, and I pardon you upon this Condition, that you be mindful of your Promise.

I give you Thanks, most humane Master.

You will be in very great Favour with me, if you will keep your Promise.

COLL. LXIX.

A. Non possum mirari
fatis te non esse diligentio-
rem.

B. In quâ re videor tibi
esse negligens?

A. Quod nunquam ferè
ades in tempore manè, at-
que inde fit ut noteris in ca-
talogo penè quotidie: cur es
aded somniculosus?

B. Sic est mea natura.

A. Corrige istam natu-
ram, id est, vitium naturæ.

B. Nihil emendator dif-
ficiilius, quam naturale vi-
tium.

A. Omnia vicia ferè sunt
naturalia nobis, et nisi bo-
nitas Dei servaret nos, es-
semus omnes sceleratissimi.

B. Quid igitur faciendum
est?

A. Pugnandum est for-
titer cum vitiis nostris.

B. Sub quo duci?

A. Deo ipso.

I cannot wonder suffi-
ciently that you are not more
diligent.

In what Thing do I seem
to you to be negligent?

That you never almost
are in Time in the Morn-
ing, and thence it comes to
pass that you are set down
in the Bill almost every
Day: Why are you so
sleepy?

So is my Nature.

Correct that Nature, that
is, the Fault of Nature.

Nothing is mended more
difficultly, than a natural
Fault.

All Vices almost are na-
tural to us, and unless the
Goodness of God kept us,
we should be all very
wicked.

What then is to be done?

We must fight bravely
with our Vices.

Under what Comman-
der?

Under God himself.

B. Qui-

B. Quibus armis ?
 A. Divinis et spiritualibus.

B. Ubi inveniuntur ?
 A. In Epistolā sancti Pauli ad Ephesios.

B. Quoto capite ?
 A. Sexto.

B. Quid si non intellexero locum per me ?
 A. Non intelliges, satis scio, sed praeceptor erit consilendus.

B. Quid si adfueris mecum ?
 A. Volo adesse, certum est, verum opportunitas capienda est.

B. Capiemus consilium igitur alias de hoc.
 A. Quando erit istud ?
 B. Proximo die Mercurii, si tibi placet.

A. Quotā horā ?
 B. Primā post meridiem.
 A. Placet sententia.

B. Nunc igitur discedamus.

With what Arms ?
 Divine and Spiritual.

Where are they found ?
 In the Epistle of Saint Paul to the Ephesians.

In what Chapter ?
 In the Sixth.

What if I shall not understand the Place by myself ?
 You will not understand it, I know well enough, but the Master will be to be consulted.

What if you should be there with me ?
 I will be there, I am resolved, but an Opportunity is to be taken.

We will take Counsel then another Time about this.

When shall that be ?
 Next Wednesday, if it please you.

At what Hour ?
 At one after Noon.

The Resolution pleaseth me.

Now then let us depart.

COLL. LXX.

A. *Vis emere hoc cingulum?*

B. *Cur emerem? unum est satis mibi; cur vero vis tu vendere?*

A. *Quia sunt mibi duo.*

B. *Tamen non licet vendere, nisi vis incurrere in poenam.*

A. *Quid vetat me vendere meas res?*

B. *Habes nihil tuum adhuc.*

A. *Eho, nihil! unde probas istud?*

B. *Quia nondum es tui juris, sed sub potestate patris; denique, vis audire breviter istud non licere tibi?*

A. *Maxime, velim.*

B. *Est scholastica lex de hoc, cuius haec est sententia, Pueri nec vendant nec alienent aliquid injussu parentum, qui fecerit contra plectetur verberibus.*

Will you buy this Belt?

Why should I buy it? one is enough for me; but why will you sell it?

Because I have two.

Yet it is not lawful to sell it, unless you will incur Punishment.

What forbids me to sell my own Things?

You have nothing of your own yet.

How, nothing! whence do you prove that?

Because you are not yet at your own Disposal, but under the Power of your Father; finally, will you hear in short, that that is not lawful for you?

Yes, I would.

There is a School Law about this, of which this is the Purport, Boys may not sell nor alienate any Thing without the Leave of their Parents, he that shall do otherwise shall be punished with Stripes.

A. Non

A. Non ignorabam *istud*,
sed volebam facere pericu-
lum an *esses* constans *in ob-*
servandis legibus.

B. Tu es *simulator* igi-
tur.

A. Video nihil mali in
hac *simulatione*. Num tu
interpretaris male?

B. Minime vero, nihil
enim *nocuissi* mibi.

A. Quid si *nocuissem*?

B. Tulisse *equo animo*,
at *debet* Christianum.

A. Utinam feramus om-
nia *adversa* sic propter
Christum, qui nihil non
tulit *causam* nostrae salutis.

B. Feremus certè, si pro-
ponamus ejus exemplum
sempor. ab oculis.

A. Id est quidem diffi-
cile.

B. Imò *impossibile*, nisi
adjuvemur illius Spiritu,
quod est *impetrandum* affi-
duis precibus.

A. O quam suavi ser-
mone *concupisimus* tantil-
lum otii!

I was not ignorant of
that, but I wanted to make
Trial whether you were
constant in observing the
Laws.

You are a *Dissimbler*
then.

I see nothing of Harm
in this *Dissimulation*. Do
you interpret it ill?

No indeed, for you have
nothing hurt me.

What if I had hurt you?

I would have borne it
with an equal Mind, as
becomes a Christian.

I wish we could bear all
Adversities so for Christ,
who bore every Thing for
the sake of our Salvation.

We shall bear them cer-
tainly, if we would set his
Example always before our
Eyes.

That is indeed difficult.

Nay impossible, unless we
should be helped by his Spi-
rit, which Thing is to be ob-
tained by constant Prayers.

O with how sweet Dis-
course have we spent this
little Leisure!

C O L L . LXXXI.

A. Quid vis ut dicamus, præceptor?

B. Discite quisque suam sententiam ex novo Testamento.

A. Enge! nihil erit facilius nobis, habemus enim in promptu magnam copiam eorum; vis ergo præceptor, ut incipiamus nunc?

B. Sanè velim, quando, ut sis, est votis tanta copia.

A. Quid incipit?

B. Tunc vis edere specimen hujus, cui honoris tui causâ.

A. Faciam id libenter, sed Dei honoris causâ.

B. Laudo istud verbum, nam divinus honor et gloria est præferenda in omnibus rebus; eja incipe, si quid habes.

A. Nisi vestra justitia superaverit justitiam Scribarum et Phariseorum, non potestis ingredi regnum cælorum; quinto capite Matthæi.

What will you that we shall say, Master?

Say every one his Sentence out of the new Testament.

O brave! nothing will be easier to us, for we have in readiness great Plenty of them; will you then, Master, that we should begin now?

Truly I would, seeing, as you say, you have so great Plenty.

Who shall begin?

Will you give a Specimen of this Thing, for your Honour's sake?

I will do it willingly, but for God's Honour's sake.

I commend that Saying, for the Divine Honour and Glory is to be preferred in all things; well, begin, if you have any Thing.

Unless your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of Heaven; in the fifth Chapter of Matthew.

A. Depoymnasi

Deposito mendacio loquimini veritatem quisque proximo suo ; quarto capite ad Ephesios. Filii obedite parentibus in omnibus, hoc enim placet Domino ; tertio ad Colossenses.

B. Euge, bonum specimen, videte, ut progressus respondeat, hoc est, ut pergatis in posterum diligenter.

A. Qui dedit nobis principium, idem dabit prosperos successus.

B. Ita est sperandum.

A. Parate vos, ut matremus prodire.

A. Aderimus paratissimi mox.

B. Sumite quisque suum pallium, ut prodeatis honestius ; sed heus, pueri.

A. Quid, præceptor ?
B. Videte ut adferatis salmos, cantabimus alicubi in umbra.

A. Ita nostra ambulatio et jucundior.

Putting away Lying, speak Truth, every one to his Neighbour ; in the fourth Chapter to the Ephesians. Children obey your Parents in all Things, for this pleaseth the Lord ; in the third to the Colossians.

Well done, a good Proof, see that your Progress answer, that is, that you go on for the future diligently.

He that hath given us a Beginning, the same will give prosperous Success.

So it is to be hoped. Get yourselves ready, that we may make haste to go abroad.

We will be here very ready presently.

Take every one his Cloak, that you may go abroad more handsomely ; but bark ye, Boys.

What, Master ? See that you bring your Psalms, we will sing somewhere in the Shade.

So our Walk will be pleasanter.

C O L L. LXXII.

A. Fuisse in bodie in ymnasio ?

Have you been to-day in the School ?

B. Etiam

B. Etiam, quid tu agebas?

A. Eram occupatus domi.

B. Id evenit praeter tuum morem, soles enim abesse rarius.

A. Quam possim rarissime; quid autem actum est?

B. Nihil prorsus.

A. Habemus ergo remissionem?

B. Certo.

A. Quamobrem?

B. Propter bodiernum mercatum.

A. Quis dedit?

B. Ludimagister, tamen permissu rectoris.

A. Quid concessit?

B. Vacationem ab omni scholastico munere.

A. An, in totum diem?

B. A manè usque ad occasum solis; tametsi admonuit nos diligenter, et multis verbis quidem, ut cogitaremus de negotio in otio, ne veniremus cras in ludum imparati.

A. Quid igitur faciemus? abutemur hoc otio?

Yes, what did you do?

I was busied at home.

That happened contrary to your Custom, for you use to be away seldom.

As seldom as I can; but what was done?

Nothing at all.

Have we therefore Leave to play?

Certainly.

What for?

Because of this Day's Fair.

Who gave it?

The Master, but by the Permission of the Governor.

What hath be granted you?

A Freedom from all School Exercise.

What, for the whole Day?

From Morning until the Setting of the Sun; nevertheless he has admonished us diligently and in many Words indeed, that we should think of our Business in our leisure Time, lest we should come tomorrow to School unprepared.

What then shall we do? shall we abuse this Leisure?

B. Id

B. Id *minime* *debet* *nos*
stram *ætatem*.

A. Tu *vero*, *quid* *paras*
facere?

B. *Recipere* *me* *in* *mu-*
ſeolum, *nisi* *placet* *tibi*
fortaffe *magis*, *ut* *prode-*
mus *aliquò* *ambulatum* *ſe-*
quihoram.

A. *Egone* *recusarem*?
imò *est* *nihil* *quod* *magis*
velim *nunc*; *nam* *interea*
tractabimus *aliquem* *fermo-*
nem *de* *literis*, *et* *exerce-*
bitimus *corpus*.

B. *Eamus*, *igitur* *extra*
muros.

A. *Quònam*?

B. *Usque* *ad* *ripam* *la-*
cus.

A. *Istud* *arridet* *mihi*
valde, *sed* *tu* *expectabis* *me*
si *placet*.

B. *Quamdiu*?

A. *Tantis* *per* *dum* *eo* *mu-*
tatum *crepidas* *pro* *calceis*.

B. *Ubi* *vis* *expectari*?

A. *Ad* *Franciscanam*
Portam.

B. *At* *vide* *ne* *fallas*.

A. *An* *ego* *fallerem*
amicum *cùm* *sciam* *fidem*

That by no Means becomes
our Age.

But you, what do you
prepare to do?

To betake myself into
my Study, unless it please
you perhaps more, that we
should go somewhere to walk
for an Hour and a Half.

Should I refuse? nay
there is nothing which I
would rather now; for in
the mean time we shall
hold some Discourse about
Learning, and shall exer-
cise the Body.

Let us go then without
the Walls.

Whither?

To the Bank of the Lake.

That pleases me very
much, but you shall stay for
me, if you please.

How long?

A little whilst I go to
change my Slippers for
Shoes.

Where will you be staid
for?

At the Franciscan Gate.

But see you do not deceive
me.

Should I deceive a
Friend, when I know that
Faith

et servandum cum inimico?

A. Abi festina, ego legam aliquid interim, dum opperior te.

A. Adero hic mox.

C O L L.

A. Ergone abis in patriam?

B. Cogor abire, accersitus a patre.

A. Nunquamne es reversurus?

B. Non spero.

A. Quando es profecturus?

B. Cras, ut opinor.

A. Siccine relinquis meigitur?

B. Ita est necesse.

A. O me miserum! ubi et quando reperiam talen amicum, talen socium meorum studiorum?

B. Ne doleas; esto bono animo, Deus dabit tibi meliorem.

A. Ille quidem potest, scio, at ego vix possum sperare.

Faith is to be kept with an Enemy?

Go make haste, I will read something in the mean time, whilst I stay for you.

I will be here presently.

LXXIII.

Do you go then into your Country?

I am forced to go, being sent for by my Father.

Are you never to return?

No, I hope.

When are you to go?

To-morrow, as I think.

Do you so leave me then?

So it is necessary.

O wretched me! where and when shall I find such a Friend, such a Companion of my Studies?

Do not grieve; be of good Courage, God will give you a better.

He indeed can, I know, but I scarce can hope it.

B. Noli

B. Noli affigere te tam
topere obsecro, nam nostra
amicitia non est interitura
hac separatione corporum,
quin potius, accrescat ma-
gis; et absentes corpore
erimus praesentes animis;
quid, quantam vim speras
epistolæ habituras esse, quas
dabimus ultro citroque?
quid, quod noster amor fiet
jucundior illo mutuo des-
derio?

A. Sunt verisimilia que
dicis, sed interim meus do-
lor non lenitur.

B. Ah! reprime lachry-
mas.

A. Non queo præ do-
lore.

B. Siccine agis? an pu-
tas me tangi minore do-
lore? sed quid agas? pa-
rendum est divinae voluntati;
nunc recognita ipse,
obsecro, ac para te potius
ad cœnandum hilariter; col-
loquemur pluribus à cœnâ.

A. O quam triste divor-
tium!

Do not afflict yourself
so much I beseech you, for
our Friendship is not about
to perish by this Separation
of Bodies, but rather will
increase more; and being
absent in Body we shall be
present in Mind; what,
how great Force do you
hope Letters will have,
which we shall send to and
fro? what, that our Love
will become pleasanter by
that mutual Longing?

Those Things are likely
which you say, but in the
mean time my Grief is not
asswaged.

Ah! refrain from Tears.

I cannot for Sorrow.

Do you do so? do you
think me to be touched
with less Sorrow? but what
would you do? we must
obey the Divine Will, now
recollect yourself, I beseech
you, and prepare yourself
rather to sup merrily; we
will talk in more Words
after Supper.

O what a sad Separation
is this!

COLL. LXXIV.

A. *Visne permanere in istâ ignorantia?*

B. *Deus avertat!*

A. *Quid facies igitur?*

B. *Da mibi consilium super hâc re.*

A. *Imprimis precare Deum sâpissime et ex animo; deinde esto semper attentus, hoc est, audito diligenter quicquid docetur, sive præceptor loquatur sive tui discipuli reddant aliquid; postremò, cole charitatem diligenter.*

B. *Quibus modis?*

A. *Lædito neminem, offendito neminem, invideto nemini, odio habeto neminem; sed contrâ, dilige omnes tanquam fratres, ac bene facito omnibus quoad poteris.*

B. *Quid illa conferent ad profectum studiorum?*

A. *Plurimum.*

B. *Quomodo?*

A. *Sic enim Deus illuminabit ingenium tibi, augebit memoriam ac cæ-*

Will you *continue in that Ignorance?*

May God *forbid!*

What *will you do then?*

Give me *Counsel upon this Matter.*

First *pray to God very often and from your Heart; then be always attentive; that is, hear diligently whatsoever is taught, whether the Master should speak, or your School-fellows repeat any Thing; lastly, practise Charity diligently.*

By what *Means?*

Hurt no *body, offend no body, envy no body, hate no body; but on the other hand, love all as Brethren, and do good to all as much as you can.*

What *will those Things contribute to the Proficiency of my Studies?*

Very much.

How?

For so God will enlighten *your Understanding for you, increase your*

Me

teras dotes animi; denique, ito promovebit tua studia, ut facies majorem progressum in iis indies.

B. Sanè das mihi optimum consilium: Utingam valeam perpetuo uti ad gloriam Dei, ac referre tibi gratiam aliquando.

A. Non opto ut referas mibi aliud gratiae, nisi ut laudes Deum sapientiæ, et persequaris honesta studia semper.

Memory and the other Gifts of the Mind; lastly, he will so promote your Studies, that you may make a greater Progress in them daily.

Truly you give me very good Counsel: I wish I may be able always to use it to the Glory of God, and to return you the Favour some time.

I do not wish that you should return me any other Requital, but that you would praise God often, and follow commendable Studies always.

C. O. L. L. LXXV.

A. Præceptor, quid redemus cras manè?

B. Dixi palam hodie manè ante scholam missam.

A. At ego non aderam, præceptor.

B. Roga condiscipulos, nam si singuli vellent interrogare me de rebus dictis me palam, quæso quando sit finis? itaque fac sis prudentior posthac.

Master, what shall we repeat to-morrow Morning?

I said openly to-day in the Morning, before School was dismissed.

But I was not present, Master.

Ask your School-fellows, for if every one should ask me about Things spoken by me publickly, I pray when would there be an End? therefore see you be more prudent hereafter.

A. Curabo.

B. Sed ubi fuisti?

A. Prodiēram.

B. Quid prodiēras?

A. Ut curarem aliquod
negotium, de quo pater scrip-
ferat ad me.

B. A quo petivisti ve-
niam?

A. Ab hypodidascalō.

B. Cur non petius à me?

A. Quia erat occupatus.

B. Quid agebam?

A. Alloquebaris quosdam
honorates viros in area, qui
venerant te conventum.

A. Abi, nunc recordor.

I will take care.

But where was you?

I was gone abroad.

What were you gone a-
broad for?That I might take care
of some Business, concern-
ing which my Father had
written to me.Of whom did you ask
Leave?

Of the Usher.

Why not rather of me?

Because you were busy.

What was I doing?

You were talking to some
Gentlemen in the Yard,
who were come to confer
with you.Go your ways, now I
remember.

C O L L.

A. Salve, Domine.
B. Tu sis saluus quoquè.
A. Ludamus paulisper.
A. Quid aīs, ineptule?
vix ingressus es scholam, es
loqueris jam de ludo?

A. Ne irascaris, quæso.
B. Non irascor.

LXXVI.

God save you, Sir.
Be you safe also.
Let us play a little.
What say you, you lit-
tle Fool? you are scarce
entered into the School,
and you talk already of
Play?

Be not angry, I pray.
I am not angry.

A. Cur ergo sic exclamas?

B. Accuso tuam stultitiam.

A. Non licet ludere igitur?

B. Imò, at cùm tempus est.

A. Vah! tu nimium sapis.

B. Utinam tantum saporem satis; sed mitte me, quæso, ut repeatam quæ reddenda erunt præceptoris mox.

A. Dicis aequum; ego volo quoquè repetere tecum, si tibi placet.

B. Eho! quid est hoc? quid sibi vult ista tam suita mutatio? nonne tu loquebaris modo de lusu?

A. Loquebar, quidem, sed non seriò.

B. Cur simulabas?

A. Ut fabularer paucis tecum.

B. Quid illud prodest?

A. Rogas? nonne audiisti ex præceptore?

B. Nunc non occurrit mihi; quid, inquam, prodest confabulari?

Why then do you cry out so?

I blame your Folly.

Is it not lawful to play then?

Yes, but when there is Time.

Fy! you are too wise.

I wish I were but wise enough; but let me alone, I pray, that I may repeat what is to be said to the Master by and by.

You say fair; I will also repeat with you, if you please.

Ho now! what is this? what meaneth that so sudden a Change? did not you speak just now of Play?

I did speak, indeed, but not seriously.

Why did you dissemble?

That I might talk a few Words with you.

What doth that profit?

Do you ask? have you not heard of the Master?

Now it doth not occur to me; what, I say, doth it profit to talk together?

A. Ad exercendos nos in
Latinâ lingua.

B. Protectò putas rectè,
et ego amo te magis nunc.

A. Habeo tibi gratiam ;
age repetamus prælectionem,
nam brevi præceptor aderit.

To exercise us in the
Latin Tongue.

Truly you think right,
and I love you the more
now.

I give you thanks ; come
let us repeat our Lesson, for
shortly the Master will be
here.

COLL.

LXXVII.

A. Salve, præceptor.
B. Sis salvus : unde ve-
nis tam multò manè ?

A. E nostro cubiculo.
B. Quando surrexisti ?
A. Paulò ante sextam,
præceptor.

B. Quid aisi ?
A. Sic est ut dico.
B. Tu es nimis matutinus,
quis exercefecit te ?

A. Meus frater.
B. An precatus es De-
um ?

A. Cùm primùm frater
pexuit me, precatus sum.

B. Quomodò ?
A. Flexis genibus et ma-
nibus conjunctis, dixi Do-
minicam præcationem cum
gratiarum actione.

B. Quâ lingua ?
A. Anglicanâ.

God save you, Master.
Be you safe : Whence
come you so early ?

Out of our Chamber.
When got you up ?
A little before six, Mas-
ter.

What say you ?
So it is as I say.
You are too early, who
awaked you ?

My Brother.
Have you prayed to
God ?

As soon as my Brother
combed me, I prayed.

How ?
On my bended Knees,
and with Hands joined to-
gether, I said the Lord's
Prayer with a Thanksgiving.

In what Tongue ?
In English.

B. O

B. O factum bene ! quis misit te ad me ?

A. Nemo.

B. Quid ergo ?

A. Veni ultra.

O well done ! who sent you to me ?

No body.

What then ?

I came of my own accord.

My little dear, how fine a thing it is to be wise. Is it not breakfast time ?

I am not hungry yet.

What will you then ?

I will say the daily Nouns, if you please to hear me.

Why should it not please me ? do you retain them in Memory then ?

I do retain them.

Come, say.

But you use to go before in English, and I answer in Latin.

You admonish well. I had almost forgotten, answer then.

B. Mi animule, quam pulchrum est sapere ! Nonne est jentandi tempus ?

A. Non dum esurio.

B. Quid vis igitur ?

A. Volo reddere quotidiana nomina, si placet tibi audire me.

B. Quidni placeret ? tennes memoriam igitur ?

A. Teneo.

B. Age, pronuncia.

A. Sed soles præire Angliæ, et ego respondeo Latinæ.

B. Mones bene. Penè oblitus eram, responde igitur.

C O L L. LXXVIII.

A. Quando vis prandere ?

B. Ego prandi jam.

A. Quotâ horâ ?

B. Sesquioctavâ.

When will you dine ?

I have dined already.

At what o'Clock ?

At half an Hour past Eight.

A. Prandetis tam manè
igitur?

B. Sic solemus ferè in
estate, vos autem quid fa-
citis?

A. Non prandemus *ante*
sesquidecemam, *interdum ab*
undecimam.

B. Papæ! cur non ci-
tius?

A. Pater *est* *expectandus*,
dum redieris è curiâ.

B. Tu *igitur* non potes
adesse in aulâ in canticâ
psalmorum.

A. Intersum *admodum*
raro. Exemptus sum *ab eo*
munere.

B. Quis *exemptit* te?

A. Praeceptor, *rogatus* *mei*
patris.

B. Habentne *omnes* *senato-*
rum *fili* *ejusmodi* *privi-*
legium?

A. Habent, *modo* *patres*
jubent.

B. Nonne posset *mater*
dare tibi *prandium* *ante*
reditum patris è *senatu?*

A. Posset *quidem*, sed
pater *vult* *expectari* à *me.*

Do you dine *so* *early*
then?

So we *use* *commonly* *in*
Summer, but you *what* *do*
you do?

We do not dine *before*
half an Hour past Ten,
sometimes after Eleven.

O strange! *why* not
sooner?

My Father is *to be*
waited for, till he *return*
from the Hall.

You *then* *cannot be* *pre-*
sent in the Hall in the sing-
ing of Psalms.

I am there *very* *seldom.*
I am *exempted* *from that*
Talk.

Who *exempted* *you?*
The Master, *at the Re-*
quest of my Father.

Have *all* *Senators* *Sons*
that sort of Privilege?

They have, *provided* *their*
Fathers order it.

Could not *your Mother*
give you your Dinner before
the Return of your Father
from the Council?

She could indeed, but
my Father *will be waited*
for by me.

B. Quam.

B. Quamobrem?

A. Quia sic placet illi.

B. Nunc tacendum est
mibi, nam occlusisti os mibi.

A. Cur tu es tam curio-
sus percontator?

B. Sum puer, et pueri
semper cupiunt scire aliquid
novi.

A. Fateor, at est modus
in rebus, ut præceptor do-
cat nos sape.

B. Ergo discedamus, ut
conferas te pransum.

A. Ignosce mibi, quæso,
si offenderim quā in re.

B. Ego peto idem abs te;
ego, inquam, potius, qui
potui offendere te meā loqua-
citate, sed cogitans nihil
mali interim.

What for?

Because so it pleases him.

Now I must hold my
Tongue, for you have stopped
my Mouth for me.

Why are you so curious
an Enquirer?

I am a Boy, and Boys
always desire to know some-
thing new.

I confess, but there is a
Mean in Things, as the
Master teacheth us often.

Then let us depart, that
you may betake yourself to
Dinner.

Pardon me, I pray, if I
have offended in any Thing.

I desire the same Thing
of you: I, I say, rather,
who may have offended you
by my Loquacity, but think-
ing nothing of Harm in the
mean time.

C O L L.

LXXIX.

A. Præceptor, licetne di-
cere pauca?

B. Loquere audacter.

A. Ego et mei condisci-
puli faimus affixi libris ferè
hoc tota triduo; licetne re-
laxare animum paulisper
ludo?

Master, may I speak a
few Words?

Speak boldly.

I and my Schoolfellowes
have been fixed to our Books
almost these whole three
Days; may we relax our
Mind a little by Play?

B. Dic igitur aliquam sententiam. Say then some Sentence.

A. Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.

B. Dic etiam Anglicos versus, si tenes memoriam. Say also English Verses, if you retain them in Memory.

A. Mix with thy Study sometimes cheerful Sport,
That better thou the Labour mayst support.

B. Quam recte dixisti omnia! How rightly you have said all!

A. Gratia sit Deo.

Thanks be to God.

B. Addendum erit ali- quid posthac.

Something will be to be added hereafter.

A. Quidnam, præceptor?

What, Master?

B. Qui dedit mihi inge- nium et bonam mentem.

Who hath given me Understanding and a good Mind.

A. Sed quis docebit me ista verba?

But who will teach me those Words?

B. Scribam ea tibi in tuo commentariolo, ut edicas; sed dic mihi, quæso, quis docuit te istam orationem quam pronunciasti?

I will write them for you in your Note-Book, that you may learn them out; but tell me, I pray, who taught you that Speech which you have said?

A. Campanus dedit mihi hæri scriptam, et ego man- davi memoriam.

Campanus gave it me Yesterday in Writing, and I committed it to Memory.

A. Profectò ego amo te ob istam diligentiam.

Truly I love you for that Diligence.

A. Ago tibi gratias, præceptor; permittisne igitur ut ludamus?

B. Sanè, abi, renuncia tuis condiscipulis.

A. Faciam.

B. Quid dices illis?

A. Id quod docuisti me aliquando.

B. Sed volo audire prius ex te.

A. Gaudete pueri, en affero vobis jucundum nuncium, ego impetravi vobis potestatem ludendi.

B. Euge, meministi probè, ito jam.

I give you Thanks, Master; do you permit then that we may play?

Truly, go your way, tell your School-fellows.

I will do it.

What will you say to them?

That which you taught me once.

But I will hear it first of you.

Rejoice Boys, lo I bring you pleasant News, I have got you Leave to play.

Well done, you have remembered well, go now.

C O L L. LXXX.

A. Nihilne est quod redamus hodie præceptori?

B. Nihil nisi de Rudimentis Grammaticæ.

A. Quidnam?

B. Inspice tuum libellum, invenies notas in quinque lectiones, quas præceptor præscripsit nobis.

A. Quando fuit istud?

B. Die Veneris hora quartâ.

Is there nothing which we may say to-day to the Master?

Nothing unless out of the Rudiments of Grammar.

What?

Look into your Book, you will find Notes upon five Lessons, which the Master has set us.

When was that?

On Friday at the fourth Hour.

A. At *ego* non interfui
tunc.

B. Ergo meruisti plagas.

A. Siccine judicas, *severe*
judex ? *eram* occupatus
domi ; nec aberam injussu
præceptoris.

B. Esto, *sed* tamen *de-*
buisti postridie *quærere* quid
esset actum *pridie*.

A. Confiteor *meam* cul-
pam ; *sed* cedo *tuum* librum,
quæ so, *ut* videam quid *nobis*
reddendum sit.

B. Accipe, *et* eādem *o-*
perā signato *quæ* præscripta
sunt *nobis* à *præceptore*.

A. Faciam diligenter ;
neque *posthac* accusabis me
negligentiae, *ut* spero.

But *I* was not present
then.

Then *you* have deserved
Stripes.

Do you judge so, *you* *se-*
vere Judge ? *I* was busy at
home ; nor was *I* absent
without the Leave of the
Master.

Be it so, *but* yet *you*
ought the Day after to en-
quire what *was* done the
Day before.

I confess my Fault ; *but*
give *your* Book, *I* pray,
that *I* may see what *we*
have to say.

Take it, *and* with the
same *Labour* mark *what*
has been set *us* by the
Master.

I will do it *diligently* ;
nor *hereafter* shall you ac-
cuse *me* of Negligence, *as*
I hope.

COLL.

LXXXI.

A. A quo *emisti* istam
chartam ?

B. A *Fatino*.

A. Estne *bona* ?

B. Melior *quam* ista *tua*,
ut opinor.

A. Non miror.

B. Cur dici istud ?

Of whom did *you* buy
that *Paper* ?

Of *Fatinus*.

Is it *good* ?

Better than that of *yours*,
as *I* think.

I do not wonder.

Why *do* *you* *say* that ?

A. Quia

A. Quia fortasse est carior. Because perhaps it is dearer.

B. Nescio. I know not.

A. Quanti emisti scapum? For how much bought you the Quire?

B. Solido et semisse. For a Shilling and a half. For how much did you buy?

Quanti tu emisti? For a Shilling and more.

A. Solido et pluris. For how much then?

B. Quanti igitur? For five Farthings.

A. Quinque quadrantis. bus.

B. Profecto non emisti male. Truly you have not bought it badly.

A. Quinetiam mercator dedit mihi auctarium. Moreover the Tradesman gave me Vantage.

B. Quodnam, quæso? What, I pray?

A. Schedam bibulæ chartæ. A Sheet of blotting Paper.

B. O me imprudentem, qui oblitus sum petere! O what a Fool was I, who forgot to ask!

A. Ego ne petivi quidem, sed ille dedit mihi ul- tro; et hoc, inquit, addo tibi, ut revisas me. I did not so much as ask, but he gave it me of his own Accord; and this, quoth he, I give you besides, that you may visit me again.

B. Sic solent allicere emptores. So they use to entice Buyers.

A. Nec mirum, quisque querit suum commodum. And no wonder, every one seeks his own Profit.

B. Sed quid agimus, im- memores hodierni pensi? But what are we doing, unmindful of this Day's Task?

A. Est

A. *Est exiguum, satis temporis restat nobis.* It is a little one, enough of Time remains to us.

C O L L. LXXXII.

A. *Venitne tuus frater Londino?*

B. *Venit heri ante meridiem.*

A. *Nihilne literarum attulit tibi?*

B. *Nihil.*

A. *Quid narrat de patre?*

B. *Ait illum, Dei beneficio, convalescere paulatim.*

A. *Gaudeo sanè, ac precer Deum ut recuperet pristinam valetudinem brevi; sed nihil misit ad te?*

B. *Imo, pecuniam.*

A. *Euge, est nullus jucundior nuncius.*

B. *Ita aiunt.*

A. *Tu verò respondes sic, quasi audias fabulam.*

B. *Quin audio pejus.*

A. *Quidnam?*

B. *Merum mendacium.*

A. *Egone mentitus sum?*

Is your Brother come from London?

He came Yesterday before Noon.

Did he bring no Letters for you?

None.

What doth he say of your Father?

He says, that he, by God's Blessing, doth recover by little and little.

I am glad of it truly, and I pray God that he may recover his former Health shortly; but did he send nothing to you?

Yes, Money.

Well done, there is no pleasanter News.

So they say.

But you answer so, as if you heard a Fable.

But I hear worse.

What?

An arrant Lie.

Have I lied?

B. Non

B. Non dico te esse
mentitum, sed dixisti fal-
sum.

A. Ego non intelligo
quid dicas.

B. Dabo operam ut in-
telligas.

A. Obscero te.

B. Si nullus nuncius est
jucundior quam de pecunia
allata nobis, quid ergo est
evangelium Christi? quis
nuncius est jucundior quam
gratia Dei, quam Christus
attulit nobis per evange-
lium?

A. Fateor nihil esse ju-
cundius evangelio, iis dun-
taxat qui credunt ei, et
amplectuntur ex animo.

B. Evidem sic intel-
ligo.

A. At ego loquebar de
humanis et terrenis rebus,
tu vero statim ascendisti
ad cælum.

B. Ita boni concionato-
res solent.

A. Non putabam te esse
theologum.

B. Dixi nihil nisi quod
est tritum et notum omnibus.

I do not say that you
have lied, but you said
false.

I do not understand what
you would say.

I will do my endeavour
that you may understand.

I beseech you.

If no News be pleasanter
than about Money brought
to us, what then is the
Gospel of Christ? what
News is pleasanter than the
Grace of God, which Christ
hath brought us by the Gos-
pel?

I confess that nothing is
pleasanter than the Gospel,
to those only who believe it,
and embrace it from their
Heart.

Truly, so I mean.

But I spoke of human
and earthly Things, but you
forthwith mounted up to
Heaven.

So good Preachers use to
do.

I did not think you to be
a Divine.

I have said nothing but
what is common and known
to all.

A. Ut-

A. Utinam illud esset
ad eo vulgare, ut omnes
crederent in Christum.

B. Omnes nunquam cre-
denter.

A. Quid prohibet?

B. Quia multi sunt vo-
cati, pauci vero electi, si-
c ut Christus ipse testatur.

A. Vis inire magnam
gratiam apud me?

B. Fecerim nihil liben-
tiūs, si quidem res ipsa fit
penes me; sed quid est in
quo possum commodare tibi?

A. Da mutuò mibi de-
cem aſſes.

B. Non habeo tantum
nunc, sed majorem partem.

A. Quantum, quæſo?

B. Nescio, niſi inſpexi-
ero crumenam; ecce tibi
octo aſſes cum ſemiffe.

A. Accipio ſolos septem,
non enim volo evacuare te
prorsus.

B. Refert parum, acci-
pe totum ſi vis.

A. Ago tibi gratias, cre-
do hoc pecunia fore ſatis meo
negotio, cum aliquantula
quam ipſe habeo.

I wish that were ſo com-
mon, that all would be-
lieve in Christ.

All will never believe.

What binders?

Because many are called,
but few choſen, as Christ
himſelf witnesseth.

Will you enter into great
Favour with me?

I would do nothing more
willingly, if indeed the
Thing itſelf be in my Power;
but what is it in which I
can advantage you?

Lend me ten Pence.

I have not ſo much now,
but the greater Part.

How much, I pray?

I know not, unleſs I look
into my Purſe; look here's
for you eight Pence with a
Halfpenny.

I take only ſeven, for I
will not empty you alto-
gether.

It matters little, take
the Whole if you will.

I give you Thanks, I
believe this Money will be
enough for my Buſness,
with the little which I my-
ſelf have.

B. Ut

B. Ut h[ab]es.

A. Amo te de iusta tam
exprompta benignitate.B. Si possum quid aliud,
ne parcas.A. Reddam totum, Deo
volente, quam primum pa-
ter miserit ad me.B. Ne sis magnopere so-
licitus, nondum est opus mi-
hi.

C O L L.

A. Oro te, da mibi ex
tuo pane.B. Non habeo nimis mi-
hi, tamen velo impertire
tibi.

A. Dabo tibi gratiam.

B. Non est quod agas
ob tantulam rem; sed dic,
quaeso, cur non attulisti?A. Quia erat nemo no-
trae domi qui daret mibi.

B. Sed cur non accipis?

A. Non audeo, nisi ma-
ter det.B. Facis bene, sed audi
bonum consilium.

As you please.

I love you for that so
ready Kindness.If I can do any Thing
else, do not spare me.I will restore the Whole,
God willing, as soon as my
Father shall send to me.Be not greatly concerned,
I have no need yet.

LXXXIII.

I pray thee, give me
some of thy Bread.I have not too much for
myself, yet I will imparte
to thee.

I give thee Thanks.

You need not give for
so small a Matter; but
tell me, pray, why did not
you bring?Because there was no
body at our House who
could give me.But why do not you take
it?I dare not, unless my
Mother give me.You do well, but bear
good Counsel.

A. Au-

A. Ausculta ut audiam,
dix quæso. not nec ovo

B. Cùm reliquæ mensæ
tolluntur post prandium, pe-
titio merendam, et recondito
eam in peram; ita fæt ut
nunquam venias inanis.

A. Autem quid suades
mibi de jentaculo?

B. Ut petas in exitu cœ-
næ, et facias idem quod
dixi tibi de merendâ.

A. Nunquam vidi me-
lius consilium dari.

B. Fac igitur ut memine-
ris, et utere cum voles.

A. Utar equeidem, quo-
ties erit opus.

I listen that I may hear,
tell me I pray.

When the Remains of the
Table are taken away after
Dinner, ask for your After-
noon's Repast, and put it
up in your Pocket; thus it
will be that you may never
come empty.

But what do you per-
suade me about Breakfast?

That you may ask for it
in the End of Supper, and
do the same which I told
you about the Afternoon's
Repast.

I never saw better Coun-
sel given.

See then that you remem-
ber it, and use it when you
will.

I will use it indeed, as of-
ten as there shall be Need.

COLL.

LXXXIV.

A. Unde venis?

B. Domo.

A. Quid affers illinc?

B. Merendam.

A. Quis permisit tibi
exire?

B. Præceptor ipse.

Whence come you?

From home.

What do you bring from
thence?

My Afternoon's Repast.

Who permitted you to
go out?

The Master himself.

A. Quo-

A. Quomodo probabis
stud?

B. Adeamus illum, ut
consulamus.

A. At vide quid agas.

B. Timeo nihil in hac
e.

A. Esne adeò securus?

B. Qui dicit verum, de-
bet timere nihil.

A. Ita sententia est vera
quidem, sed quotusquisque
in mentitur?

B. Sum certus me nihil
mentiri nunc.

A. Persuades mibi prope-
nodum: abi, credo tibi,
quia nunquam deprehendi te
in mendacio.

B. Gratia sit Deo, quem
precor ut custodiat me in-
tegrum et purum.

A. Utinam omnes preca-
tentur ex animo.

B. Nunc recipe te, ut
das tuam merendam.

How will you prove
that?

Let us go to him, that
we may consult him.

But see what you do.

I fear nothing in this
Matter.

Are you so secure?

He that says Truth,
ought to fear nothing.

That Sentence is true in-
deed, but what one of many
does not lie?

I am sure I do not lie
now.

You persuade me almost;
go, I believe you, because I
never caught you in a Lie.

Thanks be to God, whom
I pray that he would keep
me upright and pure.

I wish all would pray
from the Heart.

Now betake you, that you
may eat your Afternoon's
Repast.

C O L L. LXXXV.

A. Qui sunt victores hac
hebdomade?

B. Ubi eras cum rationes
redderentur?

Who are Conquerors this
Week?

Where was you when the
Accounts were given in?

A. Ac-

A. Accersitus fueram à
patre; sed qui sunt victo-
res? dic, quæso.

I had been sent for by
my Father; but who are
Conquerors? tell me, I
pray.

B. Ego et Puteanus.

I and Puteanus.

A. Jamne habuistis præ-
mium?

Have you already had
your Reward?

B. Habuimus.

We have had it.

A. Quodnam?

What?

B. Duodenæ Juglandes.

Twelve Walnuts.

A. Heu! quale præ-
mium!

Whoo! what a Re-
ward!

B. Eho inpte! æstimas
ergo præmium ex pretio
rei?

Ho, you Fool! do you
esteem then the Reward by
the Value of the Thing?

A. Video nihil aliud hic
æstimandum.

I see nothing else here to
be esteemed.

B. Es fordidus, qui in-
bias sic lucro; non memi-
nisti verbum præceptoris?

You are a base Fellow,
who gape so after Gain;
do not you remember the
Saying of the Master?

A. Quod verbum?

What Saying?

B. Præmium datur non
lucri causâ, sed honoris.

The Reward is given
not for Lucre's sake, but
Honour's.

A. Nunc reminiscor; ero
posthac diligenter.

Now I remember; I will
be hereafter more diligent.

B. Sic sapies tandem.

So you will be wise at
last.

C O L L.

LXXXVI.

A. Impetrâstis facultatem ludendi?

B. Impetravimus.

A. Ad quod usque tempus?

B. Usque ad cenam.

A. Qui dederunt versus?

B. Primi et secundi.

A. Quid fecerunt ceterae classes?

B. Quisque primus decurio trium proximorum classum pronunciat unam sententiam à sacris literis.

A. Nonne precati estis, ut solemus?

B. Precati sumus, et quidem ludimagistra præsente; tu vero ubi eras?

A. Iveram domum, ac certitus à matre.

B. Nunc igitur, quid cogitas facere?

A. Ludere sesquiorum deinde recipere me ad studium.

B. Vix' tu ut sum collusor?

A. Quidni velim?

Have you obtained Leave to play?

We have obtained.
Until what Time?

Until Supper.
Who gave Verses?
The first and second.
What did the other Forms?

Every first Captain of the three next Forms said one Sentence out of the Holy Scriptures.

Did you not pray, as we use to do?

We prayed, and indeed the Master being present; but where was you?

I had gone home, being sent for by my Mother.

Now then, what do you think to do?

To play an Hour and a Half, then to betake myself to Study.

Will you that I be your Play-fellow?

Why should I not?

B. Quo lusu exercebimus nos?

A. Nullus est jucundior mibi palmariā pilā.

B. Nec mibi quidem.

A. Videamus igitur, an cæteri sortiti sint partes, nam si iudiceremus soli, esset minus voluptatis.

B. Visamus.

COLL.

A. Quæ arbores sunt in vestro horto?

B. Habemus hortum suburbanum, in quo sunt olera quibus vescimur quotidie; præterea sunt in fundo nostro bini horti, confiti variis arboribus.

A. Quæ olera sunt in horto?

B. Mater posset respondere tibi melius de hoc; nam versatur saepe illie, aut causā ferendi, aut farriendi, aut colligendi aliquid.

A. Sed tamen dic mibi nomina aliquot olerum.

In what Game shall we exercise ourselves?

None is pleasanter to me than Hand-ball.

Not to me indeed.

Let us see then whether or no the rest have chosen their Parts, for if we should play alone, there would be less of Pleasure.

Let us go see.

LXXXVII.

What Trees are in your Garden?

We have a Garden in the Suburbs, in which are Herbs which we eat every Day; besides there are in our Farm two Gardens planted with various Trees.

What Herbs are in the Garden?

My Mother could answer you better about this, for she is often there, either on the Account of sowing or weeding, or gathering something.

But yet tell me the Names of some Herbs.

B. Pro-

B. Prodesset *parum* re-
censere *nomina* tibi, nisi vi-
deres *res ipsas*; quin eamus
in hortum.

A. Potes ire quando li-
bet?

B. Possum quidem, matre
permittente.

A. Amabo, fac permit-
tat, sed eā lege, ut assumas
me comitem tibi.

B. Id sit facillimè, tan-
tum expecta me hic, redibo
mox.

A. Quid si ea non sit
domi?

B. Tamen renunciabo
tibi.

A. Deus *vertat* bene.

It would signify little to
reckon up the Names to you,
unless you should see the
Things themselves; but let
us go into the Garden.

Can you go when you
will?

I can indeed, my Mother
permitting.

I pray thee, see that she
may give Leave, but on
that Condition, that you
take me as a Companion
with you.

That will be done very
easily only stay for me
here, I will return by and
by.

What if she should not
be at home?

Yet I will tell you.

May God turn it well.

C O L L.

LXXXVIII.

A. Accepi pecuniam hodie
a fratre si forte tibi est
opus.

B. Nihil opus est mihi
nunc; sed tamen habeo
tibi gratiam maximam,
quod pro tua liberalitate
offers mihi beneficium ul-
tro; nam quotusquisque fa-
rit id?

I have received Money
to-day of my Brother, if
perchance you have need.

I have no need now;
but yet I give you very
great Thanks, that out of
your Liberality you offer me
a Kindness of your own ac-
cord; for what one of many
does that?

A. Credo

A. Credo paucissimos ; tamen tu provocasti me saepe beneficiis.

B. Illa fuerunt adeò parva, ut non sint digna commemoratione.

A. Non est parvum beneficium quod profectum est ab optimâ voluntate.

B. Utinam tam expenderemus beneficia Dei erga nos, quam solemus hominum.

A. Fazit ille ut exerceamus nos in eâ cogitatione saepius et diligentius.

B. Illud profectò est necessarium, si voluntus experiri ejus benignitatem saepius.

I believe very few ; yet you have excited me often by your Kindnesses.

Those were so small, that they are not worth the speaking of.

It is not a small Kindness, which has proceeded from a very good Will.

I wish we could so consider the Kindnesses of God towards us, as we use to do those of Men.

May he grant that we may exercise ourselves in that thought oftener and more diligently.

That truly is necessary, if we will experience his Kindness oftener.

COL. LXXXIX.

A. Salve, præceptor.

B. Salvete et vos ; an omnes surrexerunt ?

A. Omnes præter parvulos.

B. Nunquis ægrat ?

A. Nemo, gratia Deo.

B. Quid agunt ?

A. Alii induant se, alii student gnariter.

God save you, Master.

God save you too ; have you all risen ?

All besides the little ones.

Is any body sick ?

Nobody, Thanks to God.

What are they doing ?

Some dress themselves, others are studying hard.

B. Ad.

A. Adeste ne *hypodidasca-*
las vobis?

B. Jamdudum.

A. Ite *igitur* precatum, ac
commendate vos diligenter
Deo per Jesum Christum no-
strum deprecatorem; deinde
pergitte in vestris studiis us-
que ad horam ientaculi.

B. Ita solemus, præcep-
tor.

A. Credo *equidem*; sed
quia estis ferè somniculosi
ac negligentes, *idcirco* ad-
moneo vos *sæpius*.

B. Habemus gratiam,
præceptor humanissime; nun-
quid vis *præterea*?

A. Dic famulo ut adferat
togam.

Is the *Usher* present with
you?

Long since.

Go then to pray, and
commend yourselves dili-
gently to God by Jesus
Christ our Intercessor; and
then go on in your Studies
till the Hour of Breakfast.

So we use to do, Master.

I believe it *truly*; but
because you are *commonly*
drowsy and *negligent*, there-
fore I admonish you the of-
tener.

We thank you, *most kind*
Master; would you have
any thing *besides*?

Tell the Servant that he
bring my *Grav*.

C O L L . XC.

A. Demiror unde venias
nunc?

B. Redeo domo, præcep-
tor.

A. Cur *ivisti* domum?

B. Petitum merendam.

A. Quamobrem non at-
tulisti?

B. Mater erat occupata.

A. Quid tum, debuisti
exire *injussu* meo?

I wonder whence you
come now?

I return from Home, Master.

Why did you go Home?
To fetch my *Afternoon's*
Repast.

Why did you not bring
it?

My Mother was busy.

What then, ought you to
go out without my Leave?

B. Non

H

B. Non debui, fateor.

A. Quid meruisti igitur?

B. Accipere plagas; sed ignasce mihi, queso, præceptor.

A. Cur non petivisti potestatem excundi?

B. Quia non audebam interpellare te.

A. Quid agebam?

B. Tenebas libellum, & legebas aliquid.

A. Potest feri, sed tamen vos interpellatis me saepe ob leviorem rem; nunc igitur para te ad vapulandum.

B. Parce mihi, obsecro, præceptor.

A. Sine ut cogitem aliquantisper prius; age parco, tum quia confiteris ingenuè, tum quod videris mihi studiosus satis.

A. Ago tibi maximas gratias, humanissime præceptor.

I ought not, I confess.

What have you deserved then?

To receive Stripes; but pardon me, I pray, Master.

Why did you not ask Leave to go out?

Because I durst not interrupt you.

What was I doing?

You held a Book, and read something.

It may be, but yet you interrupt me often for a lighter Matter; now therefore prepare thyself to be whipped.

Spare me, I pray, Master.

Let me think a little first; well I do spare thee, both because thou confessest ingenuously, and also because thou seemest to me studious enough.

I give you very great Thanks, most humane Master.

C O L L. XCI.

A. Præceptor, licetne di-

cere paucæ?

B. Loquere.

Master, may I speak a few Words?

Speak.

A. Nos

A. Nos duo proponebamus, si placeret tibi, ire, dum cæteri ludunt, foras ambulatum.

B. Quò vultis exire?

A. In proxima suburbana.

B. Quid autem agetis inter ambulandum?

A. Tractabimus aliquod colloquium, sed de bonis et honestis rebus; hæc serenitas temporis, et tam pulchra facies terræ, præbebunt nobis aliquod argumentum.

B. Nunquam deest materia laudandi Dei, dum taxat veris cultoribus ejus.

A. Nunquam profecto. Sed ut revertamur ad propositum; permittes nobis, præceptor, prodire extra urbem?

B. Nisi vestra perpetua fidelitas esset perspecta mihi, et verus amor literarum, nunquam permitterem, præfertim cum pravi adolescentes fecellerint me saepe in hoc genere; vos prodite igitur, et revertimini mature ad eanam.

We two proposed, if it should please you, to go, whilst the rest play, abroad a walking.

Whither will you go?
Into the next suburbs.

But what will you do as you are walking?

We will hold some Discourse, but of good and honest Things; this Serenity of the Season, and so beautiful a Face of the Earth, will afford us some Subject.

There is never wanting Matter of praising God, at least to the true Worshipers of him.

Never truly. But that we may return to our Purpose; will you permit us, Master, to go without the City?

Unless your perpetual Fidelity were well known to me, and your true Love of Learning, I would never permit you, especially when wicked Youths have deceived me often in this Way; go you out then, and return by time to Supper.

C O L L. XCII.

A. Præceptor, licetne ire
domum cras?

B. Quid ed?

A. Petitum panem.

B. Non restat tibi?

A. Restat quidem, sed ad-
modum parvum.

B. Estne frater iturus
secum?

A. Pater jussit.

B. Quando convenisti il-
lum?

A. Die Jovis, quum venit
in hanc urbem.

B. Ubi vidisti illum?

A. Apud forum.

B. Non mentiris?

A. Non mentior.

B. Unde probabis?

A. Sunt aliquos ex con-
discipulis qui aderant.

B. Qui?

A. Adiunt Blasius et Au-
dax.

B. Estne verum pueri?

A. Omnino verum.

B. Qui scitis?

A. Vidi mus ejus patrem,
et audivimus ipsa verba.

Master, may I go home
to-morrow?

Why thither?

To fetch Bread.

Is there none left you?

There is left indeed, but
very little.

Is your Brother to go
with you?

My Father ordered him.

When did you meet him?

On Thursday, when he
came into this City.

Where did you see him?

At the Market.

Do not you lie?

I do not lie.

How will you prove it?

There are some of my
School-fellows who were
present.

Who?

Here are Blasius and Au-
dax.

Is it true, Boys?

Altogether true.

How know you?

We saw his Father, and
heard the very Words.

B. Si

B. Si est ita, permitto ut
eas domum cum fratre.

If it be so, I permit that
you go home with your
Brother.

A. Vale, præceptor.

Farewell, Master.

B. Dominus Deus servet
vos.

May the Lord God pre-
serve you.

A. Precamur idem tibi
ex animo.

We wish the same thing
to you from our Hearts.

B. Sed heus ! quando
aderitis huc ?

But ho ! when will you
come hither ?

A. Cras vesperi, Deo ju-
vante.

To-morrow in the Even-
ing, God helping.

B. Cura ut memineris
promissi.

Take care that you be
mindful of your Promise.

A. Curabo.

I will take care.

B. Scilicet, ut soles.

To wit, as thou usest.

A. Imò melius spero.
Nunquid vis ?

Nay better, I hope. Would
you have any thing ?

B. Ut dicás salutem pa-
rentibus meis verbis.

That you bid Hail to your
Parents in my Words.

A. Faciam libenter ; valé
iterum, præceptor.

I will do it willingly ;
farewell again, Master.

B. Vos valete quoquè ; at
ambulate lento gradu propter
aërum solis.

Farewell you too ; but
walk with a slow Pace be-
cause of the Heat of the
Sun.

A. Ita solemus facere.

So we use to do.

C O L L. XCIII.

A. Licetne mihi adire
tutorem, præceptor ?

May I go to my Tutor,
Master ?

B. Quæ causa movet te ?

What Cause moves you ?

A. Ille *jussit* ut *convenirem* se *hodie* si *liceret*.

He ordered me that I should meet him to-day if it would be permitted.

B. Quando *jussit*?

When did he order you?

A. Nudiustertius.

The other Day.

B. Ubi *vidisti* illum?

Where did you see him?

A. In *areâ*, quæ est è *re-gione* templi.

In the Yard, which is over against the Church.

B. At *vide* ne *mentiaris*.

But see you do not lie.

A. Mendacium *absit* à *me*; si *vis* dabo *aliquot* ex *condiscipulis* *testes*, qui *ad-terant* *meum*.

Far be a Lie from me; if you will, I will give some of my Schoolfellowes Witness, who were present with me.

B. Qui *sunt* illi?

Who are they?

A. Daniel et Corderius; siue ut *accersam*?

Daniel and Corderius; will you that I send for them?

B. Mane, *ego* *conveniam* illos; sed dic mihi, quid *eget* *tutor* *tuâ* *operâ*?

Stay, I will meet with them; but tell me, what wants your Tutor your Assistance for?

A. Ad *scribendum* ali-
quid.

To write out something.

B. Quâ horâ igitur *vis* *adire* illum?

At what Hour then will you go to him?

A. Nunc *si* *placet* *tibi*.

Now if it please you.

B. Quando *redibis* huc?

When will you return hither?

A. Cùm *primùm* *dimiserit* *me*.

As soon as he shall dismiss me.

B. Nunc *abi*, atque *di-
cito* ille *plurimam* *salutem* *ex* *me*.

Now go your way, and bid him very much Health from me.

A. *Faciam* *libenter*.

I will do it willingly.

COLL. XCIV.

A. Licetne prodire, præceptor?

B. Quòd?

A. Primum ad sartorem,
deinde ad tonsorem.

B. Cur ad sartorem?

A. Ut cūrem tibialia re-
ficienda.

B. Suntne lacerata?

A. Adeò lacerata ut non
pessim induere.

B. Cur ad tonsorem?

A. Ut ostendam illi ul-
cus quod subortum est his
diebus in femore.

B. Detegē ut videam.

A. Vide, quando ita pla-
cet tibi.

B. Est furunculus.

A. Ita conjiciebam.

B. Cūm aperueris ton-
sori, roga illum ut adhi-
beat emplastrum aptum ul-
ceri.

A. Faciam ut suades.

B. Sed nunquis est qui
velit prodire tecum?

A. Imò, Joannes Fla-
vianus.

B. Quod negotium hábet?

A. Vult adire tonsorem
quoquā.

May I go out, Master?

Whither?

First to the Botcher, and
then to the Barber.

Why to the Botcher?

That I may get my
Stockings mended.

Are they torn?

So torn that I cannot put
them on.

Why to the Barber?

That I may shew him a
Sore which is risen within
these few Days on my Thigh.

Uncover it that I may
see it.

See, since so it pleases
you.

It is a Felon.

So I conjectured.

When you shall have
opened it to the Barber, ask
him to lay a Plaster proper
for a Sore.

I will do as you advise.

But is there any body that
would go out with you?

Yes, John Flavian.

What Business has he?

He will go to the Barber.

B. Ite *anā* igitur, et redeite *semiliter*.

A. Nunquid vis *præterea*?

B. Ut *maturetis* redditum, ne multemini vestrā merendā.

Go together then, and return in like manner.

Would you any thing besides?

That you hasten your Return, lest you forfeit your Afternoon's Repait.

COLL. XCV.

A. Convenisti Petrum hodie, igitur?

B. Hodie.

A. Ubi?

B. In templo.

A. Quotā horā?

B. Octavā matutinā.

A. Nunquid rogāsti *cum* quando *se* redditurus ad Scholam?

B. Rogavi.

A. Quid dixit?

B. Dixit *se* nescire.

A. Debūisti *exhortari* ad redditum.

B. Feci, et multis verbis quidem.

A. Fecisti bene, sed quid ille respondit?

B. Se *detineri* adhuc à patre ad colligendos fructus.

A. Quid *si* scribas ad patrem ipsum de statu nostrae scholæ? nam fortasse movebitur ut remittat filium citius.

You met Peter To-day then?

To-day.

Where?

In the Church.

At what Hour?

At Eight in the Morning.

Did you ask him when *is* to return to School?

I did ask him.

What said he?

He said that he knew not.

You should have exhorted him to a Return.

I did, and in many Words truly.

You did well, but what did he answer?

That he was detained still by his Father to gather Fruits.

What if you should write to the Father himself about the State of our School? for perhaps he will be moved to send back his Son sooner.

B. Si

B. Si *videtur ita tibi, faciam, idque diligenter.*

A. *Fac igitur primo tempore; sed audi, scribe plenissime; deinde ostende tuas literas mihi, priusquam desperendas.*

B. *Faciam sedulo, praeceptor.*

If it seem so to you, I will do it, and that diligently.

Do then the first Opportunity; but bear, write very fully; then shew your Letters to me, before you give them to be carried.

I will do it diligently, Master.

C O L L. XCVI.

A. *Quâ pecuniâ emisti illum librum?*

B. *Quâ tenses nisi meâ?*

A. *Miror unde habueris.*

B. *Quid miraris? an debeo reddere rationem tibi?*

A. *Egone exigo?*

B. *Videris exigere.*

A. *Non exigo, inquam, sed solemus confabulari sic inter nos familiariter et liberè.*

B. *Ea res, fateor, confert plurimum ad facultatem loquendi Latinè; sed est nemo tam lenis, quin subirascatur interdum.*

A. *Est ut dicis, sed ira puerorum est brevis.*

With what Money did you buy that Book?

With what think you, but my own?

I wonder whence you had it.

Why do you wonder? ought I to give an Account to you?

Do I exact it?

You seem to exact it.

I do not exact it, I say, but we are wont to talk so amongst ourselves familiarly and freely.

That Thing, I confess, conduces very much to the Faculty of speaking Latin; but there is no body so mild, but he is a little angry sometimes.

It is as you say, but the Anger of Boys is short.

B. Quod autem rogabas
de pecunia, accepi eam à
patre.

A. Quando venit?

B. Octo dies abhinc.

A. Miror quod non vi-
derim eum.

B. Non est quod mireris.

A. Quid ita?

B. Quia moratus est vix
sesquiboram; nam quum des-
cendisset de equo, atque al-
locutus esset me paucis; as-
cendamus, inquit, in tuum
cubiculum, ut loquar libe-
rius tecum.

A. Sed antequam narres
cetera, velim scire quid fibi
vellet ejus tam inopinatus
adventus.

B. Audiērat quodam falso
rumore ut sit me aegrotum
esse.

A. Quid ille, cum invenit
te valentem, præter spem?

B. Gavisus est mirificè.

A. Quis dubitat?

B. Præterea, egit maxi-
mas gratias Omnipotenti
Deo.

A. Audio hæc libenter;
perge, quæsio.

But as to what you asked
of Money, I received it of
my Father.

When came he?

Eight Days ago.

I wonder that I did not
see him.

You need not wonder.

Why so?

Because he stayed scarce
an Hour and an Half; for
when he had alighted from
his Horse, and had spoken to
me in a few Words; let us
ascend, says he, into thy
Chamber, that I may talk
more freely with thee.

But before you tell the
rest, I would know what
meant his so unexpected
Coming.

He had heard by some
false Report, as it happens,
that I was sick.

What said he, when he
found you well, contrary to
his Expectation?

He rejoiced wonderfully.

Who doubts?

Besides, he gave very
great Thanks to Almighty
God.

I hear these Things wil-
lingly; go on, I pray.

B. Tum

B. Tum percontatur me de valetudine; precamur una, non sine gratiarum actione; tandem quærerit ec- quid mibi opus sit.

Opus est, pater, inquam. Quā re eges? inquit.

Libro decem assium, in- quam; tum ille promit ex marsupio solidum, dat mihi in manum, et vale dicto, statim concendit equum, at- que abit.

A. Cur dedit tibi plus quam petiveras?

B. Quæreris iſſud ineptè, scilicet, erat ita latus, quia offenderat me sanum præter spem, quod si petiſſem vel aureum coronatum, dediſſet mihi tam facile.

A. O quantum debes illi summo Patri, qui dedit ti- bi adèo bonum patrem!

B. Ne potest quidem co- gitari quantum debeam, nam etiamſi dediſſet malum, de- borem tamen non parum.

A. Sed quid cessamus ire aditum prælectionem? jam inſtat tertia hora.

Then he questions me con- cerning my Health; we pray together, not without Thanksgiving; at last he asks if I want any Thing.

I want, Father, say I. What Thing dost thou want? says he.

A Book of ten Pence, say I; then he draws out of his Purſe a Shilling, he gives it me into my Hand; and having bid farewell, immediately mounts his Horse, and goes away.

Why did he give you more than you had asked?

You ask that foolishly, to wit, he was so glad, be- cause he had found me well contrary to his Expectation; but if I had asked even a golden Crown, he would have given it to me as easily.

O how much do you owe to that greatest Father, who hath given you so good a Father!

It cannot indeed be ima- gined how much I owe him; for although he had given a bad one, I ſhould have owed him, notwithstanding, not a little.

But why do we neglect to go hear the Leſſon? now it is almost the third Hour.

B. Cmnia sunt parata
mibi.
A. Et mibi quoquè.
B. Eamus ergo in audi-
torium.

All Things are ready
for me.
And for me too.
Let us go then into the
School.

C O L L. XCVII.

A. Audio fratrem tuum
revenisse, jam ex Germaniâ.

B. Sic est.
A. Rediitne solus?
B. Non omnino.
A. Quis igitur venit cum
ille?

P. Quidam civis hujus
opp'd, qui habitaverat illuc
fir'd biennium.

A. Cur ivit frater?
B. Missus fuit à patre ut
disceret loqui Germanicè.

A. Quamobrem igitur
non fuit illuc diutius?

B. Non poterat ferre de-
fiderium matris.

A. O tenellum adolescen-
tem! quotum annum agit?

B. Decimum septimum,
s' mater meminit rectè, ex
quā audivi id sæpius.

A. Age, quo vultu ad-
ventus ejus acceptus est à
patre?

I hear that your Brother
is returned already from
Germany.

So it is.
Did he return alone?
Not at all.
Who then came with
him?

A certain Citizen of this
Town, who had dwelt there
almost two Years.

Why went your Brother?
He was sent by my Fa-
ther, that he might learn to
speak German.

Why then was not he
there longer?

He could not bear the
Want of his Mother.

O tender Youth! what
Year is he going on?

The Seventeenth, if my
Mother has remembered
right, of whom I have
heard that often.

Well, with what Coun-
tenance was his Coming
received by your Father?

B. Ro-

B.
susti-
tiam,
lutare
sit eum

A.
B.
fisset
rat
qui c
carcer
A.
jussu
B.
batur
A.
tea?

B.
A.
B.
rum
A.
B.
dum
ret.

A.
B.
tris
ut n
trem
A.
ter
patr

B. Rogas? pater non sustinuit aspicere; quinetiam, nec dignatus est salutare nec alloqui, sed jussit eum abire e conspectu suo.

A. Quid præterea?

B. Nisi mater intercessisset cum lachrymis, jusserrat apparitorem accersi, qui conjiceret miserum in carcerem.

A. Atqui non poterat in jussu magistratus.

B. Necio, tamen conabatur.

A. Quid factum est pos-tea? cubuitne vestrae domi?

B. Minime vero.

A. Ubi igitur?

B. Nostri meæ sororis vi-rum?

A. Tanquam te.

B. Missus est eò à matre, dum patris ira defervesce-ret.

A. Quid accidit tandem?

B. Mater egit cum nos-tris propinquis et amicis, ut mitigarent iratum pa-trem.

A. Sic igitur tuus fra-ter rediit in gratiam cum pa-tre.

Do you ask? my Father could not bear to see him; moreover, he neither vouch-safed to salute nor speak to him, but bad him be gone out of his Sight.

What besides?

Unless my Mother had interceded with Tears, he had ordered a Serjeant to be sent for, to throw the Wretch into Gaol.

But he could not without the Leave of the Magistrate.

I know not, yet he en-deavoured it.

What was done after-wards? did he lie at your House?

No indeed.

Where then?

Do you know my Sister's Husband?

As well as you.

He was sent thither by my Mother, till my Fa-ther's Anger should cool.

What happened at length?

My Mother treated with our Relations and Friends, that they should pacify my angry Father.

So then your Brother re-turned into Favour with your Father.

B. Id fuit non magni negotii; nam jam patrem cceperat pœnitere quod excanduisset sic, quodque accepisset filium tam graviter.

A. Nempe, dies lenièrat ejus iram.

B. Tamen recepit eum eâ legè, ut promitteret se redditum in Germaniam statim à vindemiâ.

A. Vide quād ineptus iste affectus in nostras matres sit.

B. Atqui matres ipsæ sunt in causâ; nam cur amant nos adeò tenerè?

A. Est difficile cogere naturam. Tenesne versum ex Horatio in eam sententiam?

B. Maximè.

COLL.

A. Quando rediisti domo?

B. Tantùm hodie.

A. Ubi est tuus frater?

B. Mansit domi.

A. Cur mansit?

B. Ut pranderes cum matre.

That was no great Difficulty; for now my Father had begun to repent that he had been so angry, and that he had received his Son so roughly.

That is, Time had mitigated his Anger.

Yet he received him upon that Condition, that he should promise that he would return into Germany immediately after the Vintage.

See how foolish that Affection towards our Mothers is.

But the Mothers themselves are in fault; for why do they love us so tenderly?

It is difficult to force Nature. Do you remember a Verse out of Horace to that purpose?

Yes.

XCVIII.

When did you return from Home?

Only to-day.

Where is your Brother?

He remained at home.

Why did he remain?

That he might dine with my Mother.

A. Cur

A. Cur non mansisti et
tu?

B. Pranderam *jam* cum
patre.

A. *Quis ministrabat* vo-
bis?

B. *Ancilla.*

A. *Ubi erat* mater?

B. *Domi etiam, sed oc-
cupata.*

A. *In quâ re?*

B. *In recipiendo tritico
quod fuerat adveatum no-
bis.*

A. *Quando redibis* do-
mum?

B. *Quum accersar à pa-
tre.*

A. *Quo die stud erit?*

B. *Fortasse ad quatuor
dies hinc.*

A. *Cur vos commeatis
tam saepe?*

B. *Sic parentes volunt.*

A. *Quid agitis domi?*

B. *Quod jubemur à pa-
rentibus.*

A. *Sed interim tempus
studiorum perit.*

B. *Non omnino perit.*

A. *Quid igitur?*

B. *Quoties pater non est
necessario occupatus, exer-*

Why did not you remain
also?

I had dined *already* with
my Father.

Who ministered to you?

The Maid.

Where was your Mo-
ther?

At Home *too*, but *busy*.

In what Thing?

In receiving *Wheat* which
had been brought *us*.

When will you return
Home?

When I shall be sent for
by my Father.

Upon what Day will
that be?

Perhaps about four Days
hence.

Why do you go and come
so often?

So our Parents will.

What do you do at home?

What we are bid by our
Parents.

But in the mean while the
Time of Study is lost.

It is not altogether lost.

What then?

As often as my Father is
not necessarily employed, he
exercises

cet nos omnibus horis ; manè, ante et post prandium, ante cœnam, à cœnâ diu satis ; postremò, etiam antequam eamus cubitum.

A. Quibus rebus exercet vos ?

B. Exigit à nobis ea potissimum quæ didicimus totâ hebdomade in scholâ ; inspicit themata, ac interrogat nos de iis ; saepè dat nobis aliquid describendum Latinè, vel Anglicè ; interdum etiam proponit nobis sententiam vernaculo sermone vertendam Latinè ; interdum, contrâ, jubet reddere aliquid Latinum Anglicè ; postremo, ante cibum et post, semper legimus aliquid ex Anglieis bibliis, idque totâ familiâ praesente.

A. Nihilne interrogat de catechismo ?

B. Facit id omni Dominico die, nisi fortasse absit deo.

A. Narras mira, si modo sint vera.

exercises us at all Hours ; in the Morning, before and after Dinner, before Supper, after Supper long enough ; lastly, also before we go to Bed.

In what Things doth he exercise you ?

He exacts from us those Things chiefly which we have learned the whole Week in School ; he looks upon our Themes, and interrogates us about them ; he often gives us something to write in Latin or English : sometimes too he proposes to us a Sentence in our Mother Tongue to be turned into Latin ; sometimes, on the other hand, he bids us turn something which is Latin into English ; lastly, before Meat and after, we always read something out of the English Bible, and that the whole Family being present.

Does he interrogate you nothing about the Catechism ?

He does that every Lord's Day, unless perchance he be from Home.

You tell wonderful Things if only they be true.

B. Imò

B. Imò sunt longè plura
quam quæ narravi; nam
oblitus sum civilitatem mo-
rum, de quâ etiam solet ad-
monere nos in mensâ.

A. Cur pater vester su-
mit tantum laborem in do-
cendis vobis?

B. Ut sic intelligat, num
laudamus operam in scholâ,
et abutamur tempore.

A. Diligentia hominis
est mira, atque adeò pru-
dentia; O quam devincti
estis celesti patri, qui de-
dit vobis talēm patrem ter-
râ!

B. Faxit ille, ut nun-
quam obliviscamur hoc, et
eius cætera beneficia.

A. Istud est bonum et
pium optatum; cura ut
habeas non modò in ore,
sed in animo etiam.

B. Dabo tibi gratias,
quod mones me tam fideliter.

A. Debemus officium
monendi bene omnibus, sed
maximè fratribus.

B. Fratribusne solis igi-
tur?

Nay there are far more
than what I have said;
for I forgot Civility of
Manners, of which too
be uses to admonish us at
Table.

Why does your Father
take so much Pains in
teaching you?

That so he may under-
stand whether we lose our
Labour in the School, and
abuse our Time.

The Diligence of the
Man is wonderful, and also
his Prudence; O how ob-
liged are you to your Heav-
enly Father, who has gi-
ven you such a Father upon
Earth!

May he grant, that we
never forget this, and his
other Kindnesses.

That is a good and pi-
ous Wish; take care that
you may have it not only in
your Mouth, but in your
Mind also.

I give you Thanks, that
you advise me so faith-
fully.

We owe the Duty of ad-
vising well to all, but chief-
ly to our Brethren.

To our Brethren only
then?

A. Dico

A. Dico eos potissimum
fratres hic, qui sunt con-
juncti nobis ex fide in
Christo.

B. Judicas recte, sed viso-
num frater reverterit tan-
dem domo; nam est admo-
dum promptus ad cessa-
dum.

I call those chiefly Bre-
thren here, who are joined
to us by Faith in Christ.

You judge rightly, but I
go to see whether my Bro-
ther be returned at length
from home; for he is very
ready to play the Truant.

COLL. XCIX.

A. Ades, Bernardo.

B. Adsum, præceptor.

A. Quid agunt tui duo
condiscipuli?

B. Docentur adhuc à
subdoctore.

A. Tunc pronunciasti
jam contextum prælectionis
in crastinum mane?

B. Pronunciavi.

A. Satisne recte.

B. Satis, gratia Deo.

A. Quis audivit te?

B. Ludimagister.

A. Bene habet; sed est
quod velim monere te.

B. Ego percupio audire
istud.

A. Cogitandum tibi sæ-
penumero quantum debeas
Deo, largitori omnium bo-
norum, qui dederit tibi et
ingenium, et tam felicem
memoriam.

Come hither, Bernard.
I am here, Master.

What do thy two School-
fellows?

They are a teaching as
yet by the Usher.

Have you said over al-
ready the Words of the
Lesson against to-morrow
Morning?

I have said them.

Well enough.

Enough, Thanks to God.

Who heard you?

The Head-master.

It is well; but there is
something which I would
admonish thee of.

I greatly desire to hear
that.

You must think often
how much you owe to God,
the Giver of all good Things,
who has given you both an
Understanding, and so hap-
py a Memory.

B. Quid

B. Quid non debeam illi,
qui dedit mihi omnia?

A. Dic aliquot ejus præ-
cipua beneficia, quemadmo-
dum docui te aliquando.

B. Ille cœlestis pater de-
dit mihi corpus, animam,
vitam, bonam mentem, bo-
nos parentes, locupletes,
nobiles, bene affectos erga
me; et qui non modò sup-
peditant mihi copiosè omnia
necessaria ad hanc vitam,
sed etiam, quod est longè
maximum, curant me in-
stituendum tam diligenter
bonis literis, et bonis mori-
bus, ut nihil sit requiren-
dum præterea.

A. Dixisti omnia ista ve-
rè, sed prætermisisti unum
quod est singulare benefi-
cium Dei. Scin' tu quid sit?

B. Sine me cogitare
paulisper.

A. Cogita otiosè.

B. Nunc ego reminiscor,
sed nescio quibus verbis pos-
sim exprimere id pro mag-
nitudine rei.

What must I not owe to
him, who hath given me
all Things?

Tell me some of his prin-
cipal Kindnesses, as I have
taught thee sometimes.

That heavenly Father
hath given me a Body, a
Soul, Life, a good Under-
standing, good Parents, rich,
noble, well affected towards
me; and who not only
afford me plentifully all
Things necessary for this
Life, but also, which is far
the greatest, take care that
I be instructed so diligently
in good Letters, and good
Manners, that nothing is
to be required further.

You have laid all these
Things truly, but have o-
mitted one Thing which is
a singular Kindness of God.
Do you know what it
is?

Let me think a little.

Think at your Leisure.

Now I remember, but I
know not in what Words
I may be able to express it
according to the Greatness
of the Thing.

A. Tamen

A. Tamen dic quomodo possis.

B. Cogito etiam atque etiam.

A. Dic tandem.

B. Beneficia Dei erga me sunt innumerabilia, in corpore, in animo, in externis rebus; sed nullum potest cogitari nec dici magis, quam quod dederit mihi gratis suum unicum Filium, qui redemit me miserum peccatorem et captum sub tyrannide Satanae ac destinatum aeternae morti; idque suâ morte crudelissimâ, et maximè ignominiosâ omnium.

A. Dixisti aptè satis, et ferè totidem verbis quot docueram te aliâs; sed nunquid Deus præstítit hoc tantum beneficium tibi uni?

B. Minimè verò.

A. Quibus præterea?

B. Omnibus, quotquot crediderint evangelio fideliter ac verè.

A. Age, profer locum ex Evangelio sancti Joannis in eam sententiam.

Yet say it in any manner you can.

I think again and again.

Say at length.

The Kindnesses of God towards me are innumerable, in Body, in Mind, in external Things; but nothing can be thought nor spoken of greater, than that he hath given me gratis his only Son, who bath redeemed me a most miserable Sinner, and Captive under the Tyranny of the Devil, and destined to eternal Death; and that by his Death the most cruel, and most ignominious of all.

You have said properly enough, and almost in as many Words as I had taught you at other Times; but whether hath God done this so great a Kindness for you alone?

No indeed.

For whom besides?

For all, how many soever as believe the Gospel faithfully and truly.

Come, produce a Place out of the Gospel of Saint John to that Purpose.

B. Deus

B. Deus sic dilexit mun-
dum, ut daret suum unicum
filium, ut omnis qui credit
in eum, non pereat sed ha-
beat eternam vitam; nam
Deus non misit suum filium
in mundum, ut condemnet
mundum, sed ut mundus
serveter per eum; qui cre-
dit in eum non condemna-
tur, verò qui non credit
condemnatus est jam; quia
non credit in nomen uni-
geniti filii Dei.

A. Hactenus satis, sed
cujus sunt ista verba?

B. Ipsius Christi, loquen-
tis de se.

A. Quem alloquitur?

B. Nicodemum, qui ve-
nerat ad eum nocte.

A. Christus ipse noster
unicus Servator faxit, ut
proficias magis ac magis in
cognitione ipsius.

B. Facit, spero.

A. Perge igitur, ut co-
pisti, alacriter, quod Deus
vertat in gloriam sui no-
minis.

B. Ita precor.

A. Eamus cœnatum.

God hath so loved the
World, that he gave his only
Son, that every one who
believeth in him, may not
perish, but have eternal Life;
for God hath not sent his Son
into the World, that he
should condemn the World,
but that the World might
be saved by him; he that
believes in him is not con-
demned, but he that be-
lieveth not is condemned
already; because he believ-
eth not in the Name of the
only begotten Son of God.

Thus far, enough, but
whose are those Words?

Christ's himself, speak-
ing of himself.

Whom doth he speak to?

Nicodemus, who had
come to him by Night.

May Christ himself our
only Saviour grant, that
you may profit more and more
in the Knowledge of him.

He will do it, I hope.

Go on then as you have
begun, cheerfully, which
may God turn to the Glory
of his Name.

So I pray.

Let us go to Supper.

C O L L. C.

A. Tuus pater, ut accipi, rediit è Galliâ.

Your Father, as I have heard, is returned out of France.

B. Rediit sanè.

He is returned indeed.

A. Quando?

When?

B. Die lunæ vesperi.

On Monday Evening.

A. Non fuit ejus adventus molestus tibi?

Was not his Coming troublesome to you?

B. Quid, molestè! imò verò jucundissimus: sed cur rogas istud?

What, troublesome! nay but very pleasant: But why do you ask that?

A. Quia fortasse illo absente, est tibi potestas vivendi liberius.

Because perhaps, he being absent, you have Leave to live more freely.

B. Nescio quam libertatem narras mibi.

I know not what Freedom you tell me of.

A. Potandi, ludendi, cursitandi.

Of drinking, of playing, of running up and down.

B. An igitur putas me agere nihil aliud, dum pater abest?

Do you think then that I do nothing else, whilst my Father is absent?

A. Sic ferè omnes solent.

So commonly all use to do.

B. Dissoluti pueri quidem: nam quod attinet ad me, vivo sic patre absente, ut eo præsente; bibo quantum est jatis, ludo cùm tempus postulat, non discurro, sed prodeo in publicum cum bonâ venia matris, cùm habeo aliquid negotii.

Dissolute Boys indeed: For as to what belongs to me, I live so, my Father being absent, as when he is present: I drink as much as is enough, I play when the Time requireth, I do not run up and down, but go abroad with the good Leave of my Mother, when I have any Business.

A. Esne

A.
ditus
B. A
quid pu
ceptum
utroque
tuum p
trem:
noster?
rentibus
pater e
nomine

A.
Latinis
B. C
quid di
plus vi
deberi
pertuler
at labo

A.
quæ di

B. C
mibi?
A.
riam s
tiâ;
præcept
ut imp
tium e

B. S
quod c
negotio

A. Esne tantopere subditus matri?

B. Aequè ac patri; nam quid putas, nanne est præceptum Domini aequale de utroque? Honora, inquit, tuum patrem et tuam matrem: quid inquit Paulus noster? Filii, obedite parentibus in Domino: nonne pater et mater continentur nomine parentis?

A. Isthuc observatur à Latinis auctoriis.

B. Quinetiam, si esset quid discriben reverentia, plus videretur optimo jure deberi matribus, ut quæ pertulerunt tantos dolores ac labores propter nos.

A. Novi ista, et omnia quæ dixisti placent mibi.

B. Cur ergo repugnabas mibi?

A. Ut accererem matrem sermonis eam repugnatiā; nam, ut tute nōsti, præceptor hortatur nos sæpe, ut impendamus nostrum otium ejusmodi sermonibus.

B. Sanè est bonum otium quod consumitur in honesto negotio.

Are you so greatly sub-
ject to your Mother?

As much as to my Father; for what think you is not the Commandment of the Lord alike concerning both? Honour, quoth he, thy Father and thy Mother: What saith our Paul? Sons, obey your Parents in the Lord: Are not Father and Mother contained in the Name of Parent?

That is observed by the Latin Authors.

Moreover, if there were any Difference of Reverence, more would seem by very good Right to be due to the Mothers, as who have undergone so great Sorrows and Pains for us.

I knew those Things, and all the Things which you have said please me.

Why then did you contradict me?

That I might produce Matter of Discourse by that Contradiction; for, as you know, the Master exhorts us often, that we should spend our Leisure in such Discourses.

Truly, it is a good Leisure which is consumed in honest Business.

A. Huc

A. Huc pertinet istud *apophthegma* Africani, qui dicebat, *Se nunquam esse minus otiosum, quam cum esset otiosus*; ut didicimus ex Cicerone.

B. Sed nunc tempus admet ut imponamus finem huic sermoni.

A. Mones recte; nam fortasse cena tardatur tuā causā domi.

B. Loquemur plura in nostro proximo congressu, si Dominus permisit.

A. Precor tibi prospēram noctem.

B. Et ego tibi.

Hitherto pertains that *Apothegm* of Africanus, who said, *That he never was less at Leisure, than when he was at Leisure*; as we have learnt out of Cicero.

But now the Time admonishes that we should put an End to this Discourse.

You advise well; for perhaps Supper is delayed on your Account at Home.

We will talk more at our next Meeting, if the Lord shall permit.

I wish you a good Night.

And I to you.